

THE BIBLE'S LAND  
CENTENARY

1831 - 1924





W. B. Butler Healey

June 30 - 1922

Study Copy



# CENTENARY

ADDRESSES

AND

SERMONS

COLLECTED AND ARRANGED

BY

CANON BERTAL HEENEY, B.D.

THE RUPERT'S LAND CELEBRATION

HELD IN WINNIPEG

OCTOBER 10th TO 17th

1920

100  
0612  
10144  
copy 2

47151.  
BUN 11 1054

## *Prefatory Note*

---

THE publishing of this volume has been long delayed; this however was unavoidable.

It contains little more than those addresses and speeches which are of special value in conserving the history of the Church in Rupert's Land. They appear as they were delivered with but slight alterations. They are written by men who have first hand knowledge of their subject, and preserve for all time to come a brief record of the Church's work.

W. B. H.

St. Luke's Church,  
Winnipeg.

May 23rd, 1922.

# *List of Contents*

Prefatory Note—The Editor.

Review of the preparatory work for the Celebration with a brief statement of its aims and proceedings—By Canon Bertal Heeney, B.D., reprinted by permission of the Canadian Church Year Book.

The Holy Spirit in Missionary Work—By Rev. T. B. R. Westgate, D.D.

Sermon preached by the Primate, the Most Rev. Samuel Pritchard Matheson, D.D., in Holy Trinity Church at the opening of the Centenary Celebration.

The Work of the Church Missionary Society—By Rev. Cyril C. B. Bardsley, D.D., Hon. Secretary, C.M.S.

The work of the Society for the Propagation of the Gospel—By Bishop King, Secretary of S. P. G. This Paper was read by His Grace, the Archbishop of Algoma on behalf of Bishop King who was unable to be present.

The Colonial and Continental Church Society—By the Rev. J. D. Mullins, D.D., Secretary of the Society, London, England.

The Pilgrimage—By Rev. J. Anderson, B.A.

Address delivered by The Primate, at St. John's Cathedral near the site of the first Mission Station.

Address delivered by Rev. R. C. Johnston, LL.D., in St. Paul's, Middlechurch.

Sermon delivered by The Right Rev. J. G. Anderson, D.D., in St. Andrew's Church, Red River.

Address by Ven. Archdeacon Thomas, in St. Clement's Church, Red River.

The History and Present Status of Church Work Among the Native Races in Rupert's Land—By Ven. Archdeacon J. A. Mackay, D.D.

The History and Present Status of Church Work Among the Native Races in Rupert's Land—By Ven. Archdeacon J. W. Tims, D.D.

The History and Present Status of the Work Among the Eskimo—By Rev. E. J. Peck, D.D.

Health Conditions Among the Indians—By Rev. E. Ahenakew.

Lines suggested by a visit to the grave of Chief Peguis—By Edward Ahenakew.

Work of the Woman's Auxiliary in Rupert's Land—By Gertrude C. Code.

The Pageant—By Miss Eva L. Jones, Principal of Rupert's Land College (who designed the Pageant and wrote the lines, some of which appear at the end of this article).



# *The Centenary of the Church in the Province of Rupert's Land*

By Canon Bertal Heeney, B.D., Chairman of The Central Executive.

THE preliminaries of this Celebration were early in hand. It was in the Synod of the Parent Diocese, held in June, 1916, that the movement was inaugurated. Two months later the Provincial Synod assembled in the City of Edmonton, endorsed the project and asked the Bishops to appoint committees to represent their respective Dioceses in regard to the matter. Their Lordships complied with the request and the groups selected by them were called together for the first time in joint session at Bishop's Court, Winnipeg, in the spring of 1918.

The outcome of this conference was the appointment of a Central Executive to act on behalf of the Province as a whole in determining the character of the Celebration and making arrangements for it.

For reasons of economy and convenience the personnel of this Executive was drawn from the churches of the metropolitan city, Winnipeg, but the movement never lost its Provincial scope and was loyally and ably supported throughout by most of the Dioceses comprising the Ecclesiastical Province. In fact, one of the chief advantages accruing from the Celebration was the proving of the capacity of the Province for joint action in matters of church life other than those of a purely synodical character.

The *raison d'être* of the festival is noteworthy: The arrival of the first Protestant clergyman, the Rev. John West, M.A., Oxon, and the mighty and beneficent consequences to the people of this land which have flowed from the planting of the Church, and its growth during the hundred years which came to an end October 14th, 1920. It is a story of savages converted and their physical discomforts steadily reduced; of schools opened and colleges built, and the Bible circulated in native tongues; of how order was brought into family and social life by the administration of baptism and of holy matrimony; of how the prairies and the wild region of the north were studded with churches; of how ten Dioceses were organized, a whole Ecclesiastical Province set in operation and hosts of churchmen encouraged to teach the ideals and establish the principles of Christ in a vast region where national life is making a new beginning. The leaders of the church today would have been remiss, indeed, had they let the occasion pass without united thanksgiving and concerted action.

It was felt that such achievements must be marked in no ordinary way. Nothing less than the focussing here for the time being of the light and power of our whole church in Canada would be adequate

to the opportunity. To this end a resolution was unanimously passed by the Lower House of the General Synod, fixing the time and place of its next meeting to harmonize with the western Celebration. The House of Bishops, however, found it impossible to concur owing to the necessity they were under of attending the Lambeth Conference during the months preceding the fixed date for the festivities in Winnipeg.

Nevertheless, the Dominion-wide significance of the Celebration was preserved through the meeting here of the Executive Council; the Board of Management; the Social Service Council; many important committees of the General Synod; and the annual meeting of the Dominion Board of the Woman's Auxiliary. Its Provincial character was evinced by a short meeting of the Synod of the Ecclesiastical Province of Rupert's Land.

The features of the festival proper were clearly drawn. The weight of emphasis both in the preparatory work and in the proceedings was laid upon the spiritual. The worker of wonders is the Holy Spirit whether in the past or the present, and care was taken in arranging the programme and the services to secure grateful acknowledgement of His gracious presence and blessing on the labours of His servants.

The Committee's second aim was the gathering of records and the conserving of as much as possible of the church's life and activities during the past century in this region. Efforts under this important heading may be classed as follows:

(A) THE ESTABLISHMENT OF CHURCH ARCHIVES.

This collection already includes:

1. Pictures of missionaries; of original centres of work; of churches and first converts; and lantern slides of same.
2. Original MSS. in native languages; published translations; historical writings; reports of Missionary Societies, and in particular of the C.M.S. and books once owned by missionaries.
3. Oil paintings of famous churches of the Red River Valley.
4. Other historical relics and data.

(B) LITERARY:

1. The publication of "Leaders of the Canadian Church. Second Series."<sup>1</sup>
2. "John West and His Red River Mission."
3. "The Story of the Church of England in Rupert's Land."<sup>2</sup>
4. A large section of the programme was given up to the reading of historical papers by experts in their respective fields.

It will be seen that the value of this literary effort alone is very great.

### (C) THE PILGRIMAGE TO THE RED RIVER CHURCHES:

Three score motor cars, provided by the church people of Winnipeg, conveyed two hundred and fifty delegates and visitors on a perfect autumn day, down the Red River to visit the principal spots made sacred by the ministry of the pioneer missionaries.

### (D) PAGEANT OF CHURCH HISTORY:

Organized by the Woman's Auxiliary and designed by Miss Eva L. Jones. It comprised a series of selected scenes from the history of the Church in the Mother Land and concluded with the arrival of Rev. John West at the Red River, thus showing how the expansion of the Church in Western Canada is linked up with the history of the Church at large.

A successful effort was made to have as many of the great missionaries as possible in attendance at the Celebration. No such gathering of the "old guard" will again take place—many of their lives are now in the evening twilight. At one most impressive service in St. Luke's Church, no less than ten were present and took part. They have lived through many years of the old order, and it was fitting they should be present to give their blessing to the new.

The English societies which have done work in the Province were represented: The C.M.S. sent Dr. Bardsley and a parting gift of £25,000; the C. & C.C.S. representatives were Dr. Mullins and S. H. Gladstone, Esq.; and the S. P. G. had as spokesman the beloved Archbishop of Algoma, Dr. Thorneloe, acting for the Bishop of Oxford, who unfortunately was prevented at the last moment from coming. A final gift was presented to the Primate on behalf of the Archbishop's Western Canada Fund, bringing the total raised in this way up to £180,095.

The Celebration came in the fullness of time—when the Society which was first in the field was withdrawing, and the Church in Canada, fully organized and active, was taking over the work of the Indian Schools. Henceforth the life of the Church in the Province will flow in the larger channel of the Church of the whole Dominion—to the enriching of both.

On the whole the assembling of ourselves together on this occasion was worth while. Men were conscious of a spiritual atmosphere and frequently made reference to it; the life of the Church overflowed parochial and diocesan channels; east and west met for the first time in many years; churchmen from afar looked on each other's faces, heard each other's voices, gripped each other's hands, and all felt the thrill of a common cause and of glorious achievement; and there entered into our souls a determination to make the future not unworthy of the past—"by the same Spirit."

1 and 2 by Canon Heeney—The Mussons, Toronto.

3 by Rev. R. C. Johnstone, LL.D.



# *The Holy Spirit and Missions*

By Rev. T. B. R. Westgate, D.D.

IN endeavoring to discharge the duty which has been assigned to me today, there are two things, I am happy to think, which, even if I possessed them, would be altogether out of place. In the first place, this is not an occasion for an exhibition of "the artifices of a swelling rhetoric;" and, in the second place, the subject affords no welcome to the exercise of levity or jesting. Assembled, as we are, from remote parts of the world-wide vineyard, and, for the purpose of reflecting on the operations of the Holy Spirit, especially during the past hundred years, on the lives of the children of men, the proper atmosphere under such circumstances is surely to be found, not in "the light excitabilities of a public meeting," but in "the deep, awe-inspiring solemnities of public worship." Let us approach, then, this great and sacred theme with manifestations of the greatest possible reverence, and in a spirit of the deepest possible humility.

Those who are conversant with the Holy Scriptures and believe with St. Paul that they "are able to make them wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3.15), will remember how, from the beginning of time, and all down through the intervening ages, God has manifested a great desire to surround Himself with men—to dwell in the midst of His people. In the eighth verse of the twenty-fifth chapter of Exodus, we find this desire breathed forth in the beautiful words, "Let them make me a sanctuary that I may dwell among them." Sin alone has hitherto prevented the consummation of this desire, and still prevents it, but we see it in Eden, in the patriarchal age, in the Tabernacle in the wilderness, then in the Temple in Canaan, and now in the church in the present dispensation in which we live. Yes, even now, at this moment, the Most-High is seeking a sanctuary that He may dwell among His people, not, indeed, a material fabric made with hands, like the Tabernacle in the wilderness, and which has long since passed away, but, as St. Paul explained to the saints at Ephesus, a spiritual edifice "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom each several building fitly framed together, groweth into a holy temple in the Lord . . . for a habitation of God in the Spirit." (Eph. 2, 20-22.)

And, in the building of this Temple, as in the building of the Tabernacle in the wilderness, God is His own architect, and will have His work done in His own Divinely-appointed way. When He wanted the Tabernacle built, He revealed His will to Moses, and strictly and repeatedly enjoined him to "make all things according to the pattern shown him in the mount" (Ex. 25, 9 and 40; 26-30; 27-8). Neither in the design of the sacred structure itself, nor in the materials

and dimensions of its several vessels, was the least latitude allowed for the exercise of human fancy. Human agents were, indeed, employed, wise-hearted men and women, but these were always under the immediate direction of "Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, who had been called by name, and was filled with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship" (Ex. 35, 30-31). And so it is in connexion with the building of "the habitation of God in the Spirit" in this dispensation. Man is not left to his own ingenuity, his own intelligence, or his own reason, but has been granted the abiding help of the Holy Spirit, to teach him all things, and bring all things to his remembrance (S. John 14, 16 and 26). He is the all-wise and all-sufficient Master-builder, the Divine Bezaleel of this dispensation, and under His direction the "living stones" (I. S. Peter 2-5) are assembled, and the building of the great Spiritual House, the Holy Temple in the Lord, goes on.

The sure foundation, resting upon the Apostles and Prophets, with Christ Jesus as the "tried stone," the "chief corner stone" (Is. 28, 16), rejected, indeed, of men, but with God "elect," "precious" (I. S. Peter 2, 6), has long since been completed. The superstructure alone remains, and, just as surely as each coral insect helps in laying the bases of the continents, and each grain of mica in building up the bastions of the mountains, so surely does each individual soul, gathered out by the Holy Spirit, and shaped and fashioned as a living stone from some of the dark quarries of a fallen world, help to hasten the day when it shall be completed also.

This, then, my Brethren, is the great and glorious work of the Holy Spirit; this is His connexion with Missions and here He will remain until that work is done. Difficulties and dangers, delays and discouragements have encompassed Him on every side; the stiff-necked and uncircumcised in heart and ears have always resisted Him (Acts 7, 51); yet, despite all these, the one duty, the one ambition, the one purpose, the one hope from which He has never deviated, not even by a hair's breadth, has been to hasten the completion of this, the greatest and most wonderful of all Temples.

Before proceeding further, it will help us greatly in understanding the nature of this Temple if we seek first to thoroughly understand what is meant by building on "the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone." And here, I think, we should experience little difficulty, for our God is essentially and before all things, a God of Truth, and His Spirit "the Spirit of Truth" (S. John 16, 13), and this leaves us in no doubt as to the nature of the habitation in which He will deign to dwell. It is to be a Temple of Truth, built on the foundation of those eternal and imperishable truths so fearlessly enunciated by, and lived out in the lives of, the Prophets, the Apostles, and of Jesus Christ Himself, Who, from the centrality of His incarnate Godhead, shed His rays of illumination, not only forward through all the future, but also backward through all the past (I. S. Peter 1, 10-12.)

The Hebrew Prophets took their stand, not only against brute violence, but also against perverse authority and corrupted religion; against hypocritical priests and godless kings; against the monopolists of orthodoxy and the masters of armies; against the religiously self-satisfied; against the outward observance of the utmost scrupulosities of legalism; against the slavish exaction in tithes of mint, anise, and cummin; against fasting twice in the week; against rigid adherence to every tradition of feasts, and new moons, and solemn assemblies; against heaping of altars with thousands of rams and ten thousands of rivers of oil; against fringes and forms and slavery to outward ceremonial; against methods of ablutions and repetitions of formulae; against the tabernacle of Moloch, the star of Remphan, Mammon, and Baal-Peor; against all these, and such like things, gorgeous in externalism, but all the time hollow at heart, and caring nothing for mercy, righteousness, and justice, the Prophets raised their solemn and eternal protest. Against these they delivered their message. Painfully enough they felt the task that was laid upon them, yet bravely they performed it, and for seven centuries, from the time that God called the boy Samuel, and he heard and founded the great Order of the Prophets, among corrupt priests and postate kings, that Order was the main hope of the Hebrew people. Elijah, with flame and thunder, took his stand before Ahab at the vineyard gate of his murdered victim, and before the terrible Jezebel and her Baal priesthood, and startled them out of their idolatrous abominations (I Kings 18:15). Zechariah rebuked the apostatising Joash (2 Chron. 24:20). At the high priests Pashur and Amaziah, Jeremiah from Anathoth (Jer. 20:3-6) and Amos the herdman and gatherer of sycamore fruit (Amos 7:17) hurled their defiant curse. Isaiah nerved the palsied arms of patriots; while Ezekiel and others poured forth as in strophe and antistrophe the truths of God. And so their work went on, until finally the last of their number appeared on the scene in the person of the Prophet of the Desert, who strode boldly into the palace of Herod and faced the bloody tyrant and the adulterous queen.

"I will have mercy and not sacrifice (Hosea 6:6; Matt. 9:13; 12:7).

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with it; it is iniquity, even the solemn meeting; your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them" (Is. 1:13-14).

"But, wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." (Is. 1:16-17).

"Not thousands of rams or ten thousands of rivers of oil," but what the Lord requires of thee is "to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:6-8).

These were the messages of the Prophets, and these the truths which might have saved the chosen people. And although the prophets were persecuted and murdered, these are the truths which have

again and again regenerated the world, and these are the truths which are meant when it is said that the habitation of God is being built "on the foundation of the prophets."

Then, in the fullness of time, when the regenerating impulses of the old dispensation seemed utterly to have lost their force; when faith had dwindled into Pharisaism, morality into compromise, and all hope seemed dead; when, in the blight of true holiness and the triumph of ritual, the popular orthodoxy was no better than a heresy, and the popular religionism no more wholesome than a vice; when the Jews had elapsed more and more from the idolatry of the material to the fetish worship of the external; then, to bring home to mankind once more and forever, the knowledge and will of God; to prove forever the nullity of the external; to reveal forever that God is love; to show forever that the will of God is not outward observances but inward sanctification; to open forever to every human soul in every land immediate access to God without any usurping intervention of human sacerdotalism; to set forever the example of how men ought to walk and please God; to stamp with the Divine sanction the work and protest, the hard fighting and high testimony of His servants the Prophets; to take away sin once for all—at the mid-point of all history, Christ came.

When Pilate said unto Him, "Art thou a king then?" in the words of St. Paul to Timothy (I. Tim. 6:13) "He witnessed a good confession before him," saying, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Pilate saith unto Him, "What is truth?" (St. John 18:37-38).

"And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King!

"But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

"Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

"And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.

"Where they crucified him, and two other with him, on either side one, and Jesus in the midst." (St. John 19:14-18.)

He had come unto His own, but His own received Him not. He was the stone which the builders rejected. He died on the cross and there the old order ended. But He rose again, and bade the Apostles be His witnesses. He became the head of the corner and there the new order began.

Very wonderful, too, is that new order, for in laying the foundation of the Temple of God on the Apostles, a great truth is revealed for the first time. It is the truth which, as St. Paul informed the



Romans (Rom. 16:25-26) was kept secret as a mystery since the world began, "but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obédience of faith." It is this same truth to which the great Apostle to the Gentiles referred when writing to the saints at Ephesus, and to the faithful in Christ Jesus, saying, "God having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of the times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:9-10). This is the glorious and comforting truth which is referred to when we read that the foundation was laid on the Apostles, and if we are to fully understand the work of the Holy Spirit in connexion with Missions, we must fully grasp it and ever hold it fast. We must realize that the Lord Christ is the universal Christ; the Christ, not of one party, but of all; not of one Church, but of all; not of one race, but of all; not of one Christian, but of all. He died to draw all men unto Him. It has been, and it still is, a fatal temptation of Christians to try to monopolize Christ. It is a deadly error, the daughter of selfishness, the mother of bigotry and persecution, the source of continual weakness, and the disintegration of Christianity into a multitude of wrangling and squabbling sects. It springs from that stronghold of Satan, disguising himself as an angel of light, the eternal Pharisaism of the human heart. Christ did not die for a pitiful few, nor "is He so poor," as St. Jerome said fifteen centuries ago, "as to have a Church only in Sardinia." True Christianity, while individual as ourselves, is also as universal as the race of mankind, and he who lives, and talks, and writes, as though it were other than this, whatever may be his pretensions, however loudly he may reiterate, "Lord, Lord," has neither learnt the most elementary of Christ's lessons, which is Christian love; nor acquired the loveliest of the virtues which He inculcated, which is humility; nor stooped to pluck the sweetest of all violets which grow only at the foot of the cross, which is the violet of meekness, shedding its perfume in the childlike heart.

To complete and establish this very important part of the foundation of the great Temple of God, was the immediate work of the Holy Spirit. Christ Himself had chosen the Disciples, but of these, in the hour of trial, the boldest denied Him with blasphemy, and the most devoted forsook Him and fled. They were poor, they were ignorant, they were helpless. They could not claim a single synagogue, or a single sword. If they spoke their own language it betrayed them by its mongrel dialect; if they spoke the current Greek, it was despised as a miserable *patois*. Of their two doctrines—the Crucifixion and the Resurrection—the one inspired indignant horror, the other unbounded scorn. But when they were weak, then were they strong. They were about to be consecrated for their mighty work by no earthly chrism; they were about to be baptized with the Holy Ghost and with fire; each faithless heart was about to be dilated with celestial courage; each lowly forehead mitred with Pentecostal flame. Hitherto they had again and again misunderstood their Divine Master. He



had spoken to them in metaphor, as about leaven, and with strange obtuseness they had taken Him literally. He had spoken to them literally, as about His cross and resurrection, and with strange wilfulness they failed to accept His words at all. They were constantly calling forth His loving, sad rebuke. Now they tried to keep off the poor mothers who brought their babes for His blessing; now they rebuked one who was working miracles in His name; now they quarrelled about precedence and physical nearness to His presence; now, in an Elijah spirit which is all too common, they passionately wanted to call down fire from heaven on those who received Him not; now they were selfishly dreaming of personal thrones and exclusive crowns. They have faithfully recorded this for our instruction—this, and more, a sad record of their failures. They were lacking in power and remained lacking until they were endued with power from on high. (S. Luke 24: 49; Acts 1:8.)

And to them this power was absolutely indispensable, for without it, they could never reveal to those about them that wonderful and mysterious truth which had been hidden from men throughout all past ages, namely, that the whole race of mankind was to be gathered up into one under the Federal Headship of the Lord Jesus Christ. No mean force of character, no ordinary intensity of conviction, were required for this colossal task, and well might they shudder as they contemplated the forces that would be arrayed against them. Jews as they were themselves by birth; Jews as they were in great measure by religion, keeping as they did the Jewish Sabbath, worshipping in the Jewish Temple, venerating the Jewish books, they had first of all a great struggle within themselves before they fully grasped the full meaning of this new and marvellous truth. In the case of St. Peter a special vision seemed necessary to bring home conviction. (Acts 10:9-18). Then, after the Judaism **within**, they had to combat the Judaism from **without**, with its fifteen hundred years of gorgeous worship and holy faith. So feeble and insignificant were they of themselves that without the power and wisdom of the Holy Ghost they could never have withstood the plausible arguments of the learned Rabbis, who could point back to the long and splendid history of their race from the Asmonean struggles to the magnificence of Solomon, back even to the day when, with uplifted spear, Joshua had bidden the sun stand still on Gibeon and the moon on the valley of Ajalon, yea, even further back, back to Abraham who obeyed the mysterious summons and forsook the gods of his fathers in Ur of the Chaldees. The rod of Moses, the harp of David, the ephod of Samuel, the mantle of Elijah, the graven gems on Aaron's breast—all these were theirs. Theirs, too, the granite tables of Sinai, theirs the living oracles of God. To them the Apostles were but miserable Galileans, followers of a crucified Nazarene, in whom none of the Pharisees believed. They were a people who "knew not the law," "were accursed," were beneath contempt. Yes, it was a long and bitter struggle with Judaism from **without**, but the Apostles overcame. Far longer and more terrible the struggle might have been, had it not been for the Divine interposition. Forty years after the imprecation of the Jewish priests and people, the blood of the King



whom they had crucified fell like a rain of fire from heaven upon them and upon their children. The storm of the Roman invasion consumed Jerusalem to ashes, and shook the whole fabric of Judaism into the dust. The race became despised and persecuted wanderers with the curse of God upon their brow. Their material power was broken and one of the greatest obstacles to the building of the new Temple was irrevocably swept away. And it was altogether necessary that that obstacle should first be removed, for the Jew looked on the world as divided into Jews and Gentiles, of which the Jews were the children of the Most Highest, and the Gentiles only dogs and sinners. The Greeks looked on the world as divided into Greeks and barbarians, of which the Greeks were the lords of the human race, the barbarians being natural enemies and slaves. Jew, and Greek, and barbarian alike looked on mankind as divided into men and women, of which women were fit only for ignorance and seclusion, the chattels of man's pleasure and the servants of his caprice. To all this, Christianity, as represented by the Apostles had something new to say and said it with emphasis. She taught, and for the first time, that there is no favouritism with God; that God is no respecter of persons; that in God's sight all men are equally guilty, all equally redeemed; that each man is exactly so great as he is in God's sight and no greater; that man is to be honoured simply as man, and not for the honour of his station, or the accidents of his birth; that neither the religious privileges of the Jew, nor the intellectual endowments of the Greeks, made them any dearer to God than any other children in His great family of mankind. Christianity taught us in the words of St. Peter, to honour all men (1 Peter 2:17); and in the words of St. Paul, that in Christ Jesus there is neither circumcision nor uncircumcision; neither Jew nor Greek; neither male nor female; neither barbarian, Scythian, bond nor free; but Christ all and in all (1 Cor. 7:19; Gal. 5:6; 6:15; Col. 3:11). And these great Apostles taught this, because, in the Jewish temple ran a middle wall of partition, on which were stern inscriptions forbidding any Gentile to set foot within it on pain of death; and because Jesus came to break down that middle wall, and to make God's Temple co-extensive with the universe, and its members and worshippers co-extensive with all mankind. This was the new, the glorious, the beneficent conception which Christianity introduced into the world; the conception of mankind as one great brotherhood bound together by the law of love; as one great race, united to the universe by natural laws, united to God by the common mysteries of creation and redemption, united to all the dead by the continuity, to all the living by the solidarity of life. This is what is meant by "building on the foundation of the Apostles." St. Paul was the last of these, the "abortive-born" (I. Cor. 15:8) in the apostolic family, and with him the foundation of the Great Temple was made complete.

And here we would do well just to pause and study again his counsel to the Corinthian Church, concerning the nature of the superstructure which was to rise upon that foundation. In 1 Cor. 3:9-17 we read, "For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God

which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "LET EVERY MAN TAKE HEED HOW HE BUILDETH THEREUPON." This solemn apostolic injunction is applicable to us today, and if we would have our work stand the fiery test, we must give diligent heed to its careful observation. What the apostle said with his lips or pen, he believed in his heart; and what he believed in his heart, he practised in his life. In all the annals of Christianity, of all the living stones assembled and incorporated into this Great Spiritual Temple, no name is more honoured than that of St. Paul. I, for my part, know no life in all the world which was so heroic, so noble, so self-sacrificing. Nor do I know of any life which was so bitterly hated, and so remorselessly persecuted. As we read it, revealed as it is in his own Epistles, how sad it is, and yet, how fruitful. From the day on which, blind and trembling, and with the scars of God's own thunder on his soul, he had staggered into the streets of Damascus, what a tragedy everywhere encompassed him! We think of that first peril when he was let down in a basket through a window—the flights from assassination—the hot disputes at Antioch—the expulsion from Iconium—the stoning at Lystra—the quarrel with his own heart's brother—the thorn in the flesh in Galatia—the agony in Macedonia of outward fightings and inward fears—the five Jewish scourgings—the three Roman flagellations—the polished scorn of Athens—the factious violence of Corinth—the streaming tears of the parting at Miletus—the gnashing fury of Jewish mobs—the illegal insolence of provincial tribunals; these were but a small fragment of his trials and miseries. Even the brute forces of nature seemed to be against him. He had to struggle in her rushing watercourses, to faint in her sultry deserts, to toss for long days and nights in leaky vessels on her tempestuous seas. Even the infant Church, for which he had poured out his life like water, in great measure hated him. In his hour of need, when he faced the lion, all they of Asia—they for whose sake he had braved cold, and heat, and hunger, and agony—all they of Asia forsook him. In his miserable cell, as he sat chained to the rude legionary in the dreary Roman prison, out of all the Roman Church he had but a single friend. The Apostle to the Gentiles was at last murdered by them, but where or how he braved the martyr's death we can hardly tell. And this was the world's reward for the man, who, next to his Lord, was the founder of Christianity. His was a life typical of all true missionary lives, and well will it be for those of us who are



7

building and being built upon the foundation which he laid, if we can say with him as our labours draw to a close, "I have fought a good fight, I have finished my course, I have kept the faith." One thing alone can enable us to do this, and that is the abiding present and power of the Holy Spirit, Who separated the great Apostle for his special work, and guided and sustained him in all his travels and labours.

For three centuries after St. Paul the whole Church led more or less of a mission life, engaged in a harder, deadlier, more varied, and more prolonged conflict with Paganism than she had had with Judaism. and hard and unresponsive, indeed, must be the heart that does not glow with Christian pride at the story of heroism recorded by the Church's earliest saints. One by one the Apostles passed to their several dooms. James, the son of Zebedee, was slain by the sword. James, the Lord's brother, was hurled, according to Eusebius, down from the Temple summit. Peter, it is said, died in the amphitheatre, and Paul, probably, was beheaded on the Appian Way. If tradition may be credited, not one of the Apostles escaped martyrdom, and in this way they sealed and cemented with their own blood the foundation of the Lord's Temple.

"They faced the tyrant's brandished steel,  
The lion's gory mane,  
They bowed their necks, the death to feel;  
Who follows in their train?"

And, beginning with St. Stephen, what another noble army of martyrs we are allowed to gaze upon. For three centuries after the foundation was complete the building was carried on amidst a long, legalized, and almost unbroken storm of opposition and persecution. And during that time some of the choicest of living stones, and some of the most precious and best were discovered and brought in. Some of the holiest of Bishops—an Ignatius, a Polycarp, an Hippolytus; some of the greatest of writers—a Justin, an Athanasius, an Origen; some of the most wonderful of slaves—and female slaves at that—a Blandina, a Felicitas, A Potamiana, endured the rack or the prison, perished by the sword or flame. Old men like Pothinus, young men like St. Pancrasius, young matrons like St. Perpetua, all cheerfully, nay, triumphantly bore torture rather than deny their Lord. To them, and to all like them, who love their Lord in sincerity and in truth, to live was Christ, and therefore to die was gain. In the Christian catacombs there is no sign of mourning, no token of resentment, no expression of vengeance; all breathes softness, benevolence, charity. In the historic parts nothing is represented but heroic traits, and in the decorative parts only what is pleasing and grateful—the Good Shepherd, the Vintage, fruits and flowers, lambs and doves, nothing but what excites emotions of innocence and joy. In death, even in execution, the early Christians saw only a path to celestial happiness; and far from associating a dreadful end with horror, they delighted to enliven it with smiling colours, and adorn it with palms and vine-leaves. During the first three centuries the Temple of the Lord, despite the ferocity of the opposition, grew steadily and securely.

Nero, the Roman Emperor, the name that stands on the topmost pinnacle of immortal infamy, was the first persecutor of Christianity. But his assault was as nothing in extent or virulence compared with those of Decius or Diocletian. Yet, unaided by any, opposed by all, Christianity won. For 300 years, to quote the words of the great Napoleon, "spirit struggled against the brutality of sense, the conscience against despotism, the soul against the body, virtue against all the vices, . . . Everywhere Christians fell, and everywhere they triumphed." (Table Talk, p. 18.) Without one earthly weapon the Church faced the legionary masses, and, tearing down their adored eagles, replaced them by the sacred monogram of her victorious labarum; she made her instrument of a slave's agony a symbol more glorious than the laticlave of consuls or the diadem of kings. The last of Pagan Emperors, dying prematurely amidst the wreck of his broken powers, uttered the despairing words, "Vicisti Galilee." And they won, and won gloriously, not because of their own might nor because of their own power, but because of the Spirit of God who was with them. They were a people separated from the world, and separated unto God. They turned away with aversion from the heathen temples and statues. They refused to witness the games of the amphitheatre. They chose death rather than fling into the altar-flame a pinch of incense to the genius of the Emperors. They declined to wear a garland of flowers at a heathen banquet, or pour a libation at a sacrifice. Their austere morality was a terrible reflection on the favourite sins of the masses which had eaten like a cancer into the very heart of the nation's life. To those around them their purity was detestable, their meekness intolerable, and so they kindled against themselves the wrath of the philosophers whose pride they irritated, the priests whose gains they diminished, the mob whose indulgences they thwarted, and the emperors whose policy they disturbed. To them the life was more than meat and the body than raiment. To them a man's life consisteth not in the abundance of the things which he possesseth. And lives, such as theirs, as has been well said, "create an epidemic of nobleness." (Froude, Short Studies, 11:15.) Men become better and greater from gazing at their example; more ready to do and dare; more willing to lift their eyes out of the mire of selfishness and the dust of anxiety and toil; more ready to try to scale the toppling crags of duty, and hold converse with their loftier brethren upon the shining tablelands. And all down through the darkness and disappointments of life, amid the wars and miseries of history, these high examples stand before us like a pillar of fire, and their power of example by death became an influence for life.

From the close of the tenth general persecution of the Christians, nay, even from the day of Pentecost, the history of the Christian Church, like the history of mankind, whether secular or religious, resolves itself into the history of a few individuals. Not that all the rest do not live their own lives or can shirk their own eternal responsibilities, but it is that the march and movement of the many is as surely influenced by the genius of the few, as is the swing of the tide by the law of gravitation. There is, of course, action and reaction,

but as truly as the thoughts of the many are the spirit of the age, so the spirit of the age sways the individual, just as the individual directs and shapes the spirit of the age. And so we see millions upon millions composing the races and generations of mankind, born and die. The hurrying feet of new millions tread down those who came before them, and their dust is blown about the desert or sealed in the iron hills. Before they have been dead ten years the vast majority of mankind are totally forgotten. It seems to be a law of our being that we should belong—the vast majority of us—to the unknown, the unrecorded masses, who, long before the very things we own have perished, shall have passed away out of all remembrance, as utterly as though we had never been. One epitaph would do for all of us, except two or three out of every million:

“The annals of the human race,  
Their ruins, since the world began  
Of him afford no other trace  
Than this:—there lived a man!”

And this we shall find altogether true in connexion with the building of the great Temple of God in this dispensation. From point to point, like the flashing of a glad signal from hill to hill, the heralds of the Gospel sped on its light.

In the fourth century Ulphilas evangelized the Goths.

In the fifth St. Patrick converted Ireland.

In the sixth St. Columba began that holy work which makes “the heart glow amid the ruins of Iona,” and St. Columbanus carried to the shores of the Swiss Lakes the lessons of truth and the examples of holy living.

In the seventh century, struck by the beauty of the fair-haired Saxon slaves in the market-place at Rome—**Non Angli, sed Angeli, si essent Christi**—said Gregory, and despatched St. Augustine to become the first Archbishop of Canterbury.

When England had been converted she sent forth St. Willibrod in the eighth century to the shores of N. Germany, and St. Boniface to traverse undaunted the Thuringian wilds.

In the ninth century, when the Scandinavian vikings were becoming the scourge of every nation, and the terror of every sea, an Anskar went among them, followed by an Olaf in the eleventh century, who won them to the faith of Christ, and the main work of the evangelization of Europe was achieved.

In the thirteenth century, Raymond Lulli, a man of immense learning and splendid ability, endeavored, with incredible toil, with unflagging zeal, and in a life of incessant hardships and perils, to convert the Saracens.

And, after him, in the sixteenth century, lived Francis Xavier, one of the greatest missionaries who ever lived, a man who claimed

to have converted in India thousands of people, and to have baptized tens of thousands, baptizing on one occasion until his voice became inaudible, and his hand dropped with weariness, experiencing as he himself records, in his whole soul a joy which it would be vain to attempt to express either in writing or by speech.

From the twelfth century to the nineteenth probably no greater names than these two are to be found in the annals of missionary activity, and the lustre with which they shone is all the brighter because of the depravity of the surrounding masses and the corresponding density of the surrounding gloom. Never, perhaps, in all its history, did the work of building up the great Temple of God go forward so slowly as during those dark and melancholy ages. In the fifteenth century, when the Faith of Christ had almost disappeared from the earth, the visible Church was radiant with outward splendour, but rotten with internal decay. Christendom practically ceased to be Christian. Priests turned atheists and made an open scoff of the religion they professed. Scholars filled their writings with blasphemy and foulness; and even a Pope was known to jest with his secretary on the profitableness of the fable of Christ to them. (See in Milman's Christianity notes on John xxiii, Boniface viii, Urban vi, giving their views of the Christian Faith.) When the life of the Church had grown so corrupt—when Pope after Pope was a monster of avarice and crime, missionaries, indeed, such as the Lord required for His work could not be sent forth. Other types of men at such a time and under such conditions were needed—types of courageous protest and courageous individuality, to liberate souls from the confusion of a dying society, and these had first to be found and do their work before the great work of building could go forward again. And so we read of the mighty voice of Savonarola hurling against dissolute Florence the denunciations of Amos against dissolute Jerusalem. We read of the words and works of Wycliffe in England, of the words and works of Huss in Bohemia, denouncing usurpation, exposing falsehood, proclaiming truth, and thrilling the hearts of the people. In vain the guilty confederacies of priests and rulers burned Savonarola, burned Huss, exhumed and scattered to the winds the bones of Wycliffe. Men may be burned, truth cannot be burnt, and against the mitred atheism and cultured vice of Leo X. arose one poor monk and shook the worst engines of spiritual tyranny forever to the ground. Then after him, when the Church of Cranmer and Latimer—the Church of Jeremy Taylor and Andrews—the Church of Butler and Tillotson—the Church of Ken and Wilson—had grown sleepy and effete, showing everywhere the trail of nepotism, worldliness, and sloth, smitten with the disease of contented commonplace, once more the Spirit of God descended with Pentecostal power and, speaking through the voices of Wesley and Whitefield, shamed into repentance and startled into decency, a dissolute and faithless age. Purified by the revival wrought through the agency of these great men and their successors, once more the duty of sending missionaries to the heathen world became a solemn obligation, and to this day and hour a keen sense of the greatness of that obligation has never altogether passed away. During the past century the growth of the

great Spiritual Temple of God, has been, to us, wonderful, and as we briefly review the work accomplished, and meditate upon the patience, and perseverance, and diligence, and devotion of the blessed Holy Spirit, the Master Builder, let us seek courage and inspiration for the unfinished task, both of which, in addition to sufficient energy and resource, He is, I feel quite certain, infinitely more ready to give than we are to receive.

In 1792, when William Carey, the pious cobbler of Paulerspury, led in the formation of the first British Missionary Society, and when, in 1793, he himself went forth as the first foreign missionary from English shores after the Reformation, the whole world was comparatively locked against missionary enterprise. There was scarcely one real opening into pagan, papal, or Moslem lands to preach the Gospel in its purity or win converts, without molestation and persecution. Since that time practically the whole aspect of the world is changed, and there are but few closed doors where the missionary may not enter. And this is one of the things which made the nineteenth century the most conspicuous in history for the progress of missions.

When Carey, as we have just seen, went forth in 1793, missionary enthusiasm was at its lowest ebb, and he himself was sneered at as "a dreamer of dreams who dreamt he had been dreaming." Since then the tide has been gradually rising, until it stands today at a flood-mark never before reached, and that same England who then sneered at this heroic pioneer, is prouder of him than Macedon was of Alexander, Athens of Pericles, or Rome of Cicero. And this same man Carey, in the space of about forty years, assisted by his co-labourers, secured the translation of the Word of God into forty different languages, with a circulation of 200,000 copies, thus providing vernacular Bibles for fully 500,000 souls.

No mortal can tell just how many missions, both in the Old World and in the New, owe their birth either directly or indirectly to that astonishing evangelistic revival in the last decade of the eighteenth century, which, under the Spirit of God, originated vastly more with him than any other man. About this time (1799) our own Church Missionary Society, the greatest Missionary Society in the world, came into being. The British and Foreign Bible Society was formed in 1804, and a whole host of other Societies, both in Europe and America, came into existence about the same time. (The American Board of Commissioners for Foreign Missions in 1810; the Baptist Missionary Union in 1814; the Basle Society in 1815; the Wesleyan Society in 1816; the Paris Society in 1822; the Berlin Society in 1824, and the Church of Scotland in 1829). Since then the number has increased at the average rate of nearly three a year, until now, if all be included, whether denominational or individual, general or special, it exceeds five hundred.

In an address of this sort it is obviously impossible to trace in detail the mighty works which the Holy Spirit has accomplished



through these Societies and their agents, His own honoured instruments, during the past hundred years, but so manifold and so marvellous have been the changes wrought in that period that it is our solemn duty to devote a little time to their consideration. Let us first look hurriedly at the situation as it stood at the beginning of the last century, and then for a moment as it is today.

(1). What was the situation in Christian Europe at that time? George III. was upon the English throne with nearly twenty years of life remaining. The Baptist Missionary Society had reached the age of eight years, and had sent out Carey and three others to Calcutta where the first Hindu convert was soon to be baptized. The London Society, then four years old, had despatched a company of artizan missionaries to the South Seas with sore trials and long waiting in store, had shared in an unsuccessful attempt to plant the truth in West Africa, and had sent Vanderkemp to toil among the Hottentots. The Church Missionary Society had been in existence but a twelvemonth, but for sixteen mortal years not an English clergyman could be found willing to enter the foreign field, and toilers had to be sought from Germany. Henry Martyn was but eighteen years of age, but it was fully two years before he caught the missionary spirit, and another three years before he took his departure for India to be a chaplain under the East India Company. The British and Foreign Bible Society was yet four years in the future. And this is the story of British Missions as they existed at the close of the eighteenth century. Upon the continent of Europe the situation was vastly worse. The excesses of the French Revolution and their horrors were still fresh in mind. The protracted Napoleonic wars were still raging, and the French Republic was soon to become an Empire with Marengo, Austerlitz, and Trafalgar not far off. Germany was but a score or two of petty and jealous states, part Protestant and part Roman Catholic, but equally in all the church was dominated by the state and religion was largely formal. Missionary zeal was confined to the Moravians, a feeble folk, and to a few godly Lutheran pastors. In the Netherlands through the efforts of Vanderkemp a society had been formed, but the rationalism of the time almost throttled it. Spain, Portugal, Italy, and Austria were abjectly papal, with the spirit of Jesuitism and the Inquisition enthroned. The Pope was possessed of temporal power, and was able and willing to wield carnal weapons against his foes. In Russia the masses were but serfs bound to the soil. In the southeast up to the Danube and beyond, Greece included, all was Turkish and Mohammedan. For generations the Barbary pirates had held control of the Mediterranean, demanding rewards for good behaviour, making frequent raids, reducing all Christian captives to intolerable slavery, and holding them for high ransom. Such was Europe a century ago.

As for Africa, from Egypt to the Straits of Gibraltar the Man of Mecca was supreme in the religious realm, and the Sultan exercised temporal sovereignty, while the rest of the continent, excepting a few points on the coast, was still a mere *terra incognita*. In 1796 Mungo Park, among the very first of modern explorers, had begun his

attempts to penetrate the upper Niger. Further south along the Atlantic seaboard the slave trade for centuries had been working unspeakable evils, though within a few years in Sierra Leone had been founded a refuge for such poor wretches as were able to regain their freedom. Slave-raiding and fever were the two chief things thought of in the civilized world at that time. Passing southward, excepting the slave-stealers and some Portuguese, no Europeans had entered to abide until the Cape was reached, where the Dutch had been in possession for a century and a half, though with Britain soon to enter into sovereignty. The ambition of the Hollanders had been to enslave rather than to evangelize the Hottentots and all their neighbours. Fifty years before that the Moravians had been attempting to spread the Gospel of salvation among them but had been expelled, and had only just returned again. Vanderkemp also was now busy among them. Of the courses of the Congo, the Niger, the Zambesi, and the upper Nile, nothing was known. The lofty snow-capped mountains, the great lakes of the interior were still unheard of, and thirteen years had still to pass before David Livingstone was born. We may conclude, then, that one hundred years ago the Dark Continent as a mission field was practically non-existent.

Crossing the Indian Ocean to the great peninsula of southern Asia, we find that the masses of people there were either under the rule of native princes, Mohammedan or Hindu, or else were subject to the East India Company, a trading corporation strangely endowed with political power, which was making war and annexing territory at its own sweet will. The men in charge of the Company were money-makers by profession, and manifested but slight regard for the principles of Christianity. As they openly countenanced and abetted not a few of the worst abominations connected with the native religions, they stood in mortal fear of all who would make proclamation of the Gospel. Missionaries were by them considered as "interlopers" *ipso facto*, and therefore were forbidden to enter the regions controlled by the Company. If they came and were caught they were deported without ceremony. Burma and Siam were unvisited by Europeans. Ceylon had long been Dutch soil, but a few years before had become British. At Tranqubar on the southeast coast of India, a Danish mission had existed for nearly a century, but was now steadily losing ground. Up in Bengal, Carey and Thomas, who, thanks to the Danish flag, were safe from deportation, had just been joined by Marshman and Ward, and were soon to rejoice over their first convert. That, then, was the condition of Hindustan with its one-fifth of the entire population of the globe, at the beginning of the eighteenth century after the opening of the Christian era.

Coming next to the East Indies we find that the Dutch were in power there, but were doing next to nothing to make Christ known. For generations China, containing one-fourth of the earth's population, with Korea and Japan, had been absolutely closed against the entrance of all Europeans. And it was still seven years hence before the first missionary was to present himself in Canton and begin the Christian campaign against the kingdom of darkness so firmly established there. British cannon were required to break down those

walls, while more than fifty years had to pass before Japan or Korea were to unbar their gates.

Such was the status of the five great continents, and what shall be said of the myriads of islands studding the Pacific? Well, there was no Australia as yet, but only New Holland, which Captain Cook had recently made known to the world. Up to that time the islands in the Pacific only suggested the names of Botany Bay and Van Diemen's Land, two convict settlements into which England's rascals and felons were dumped by the tens of thousands. New Zealand and Fiji for a generation to come were but other names for cannibalism and other indescribable horrors. Only to the Society Islands, a single group out of scores of others, had the Gospel been carried.

To sum up the situation as it was a hundred years ago, we may say that three out of the six continents were practically unknown to Christendom. From the whole of eastern Asia with its hundreds of millions, Occidentals were excluded by pagan rulers, while from India, second only to China for the number of its inhabitants, all who would make Christ known were shut out by the representatives of a Christian nation, and that nation our own. At that time, too, primitive and rude were the means of travel, and so slight was the world's commerce, that where to go, how to go, and where one would be allowed to settle down and toil, were grave questions indeed. In addition to this the universal lack of missionary experience was another hindrance both serious and damaging. The science of winning men from the false faiths to the true, from the absurdities of heathenism to the pure and lofty principles of the Gospel, had no existence. Moreover the entire machinery of evangelizing effort, those multitudinous instruments required for wielding most effectively purely spiritual forces, such as Bible Societies for the printing and diffusion of the Word of God, and Tract Societies, and other organizations for the supply of Christian literature, were yet in their inception. Boards and committees had not yet been created or trained to stimulate interest or secure funds as well as to select and train missionaries. At that time also, woman's worth as an evangelizer was unknown, and nothing had been done to enlist systematically the assistance of young people through the Sunday School, or any of the numerous Young People's Societies which we have today.

Turning our attention now to the numerous and thrilling changes which have been wrought during the century, who can trace without wonder, and joy, and hope, in almost every corner of the globe the political transformations which make for the easier and more rapid spread of Christianity? In every civilized country slavery has been abolished. The Anglo-Saxon race has expanded at a phenomenal rate and stands everywhere for civil and religious freedom, our King and Emperor being the titular and nominal ruler over nearly one-fourth, both of the earth's land surface and of its inhabitants. Britain and America together supply about three-fourths of the men and money employed in the work of world-wide evangelization. Spain has been driven entirely from the new world, and throughout Spanish-America a great measure of religious liberty has already been secured.



The Sultan of Turkey has been humiliated and sore stricken, and his dominions rudely snatched away from him in Europe, Asia, and Africa, until his power is but a shadow. The coast of Arabia on every side is more British than Turkish. Persia also has been entered. India from the Himalayas to Cape Comorin accepts the sway of King George, for the most part peaceably if not altogether lovingly, while Hindus and Mohammedans are obliged to tolerate the abhorred presence and activities of the Christian missionaries. Siam is more than placable to the Gospel. The gates of China, Korea, and Japan stand wide open to all who would proclaim the Gospel. Australia is no longer a mere receptacle for Britain's human refuse, while Van Diemen's Land has become Tasmania with six happy and prosperous federated commonwealths. New Zealand also has become Christian and enlightened, while in the Pacific Islands are to be found by the ten thousand those who love and serve the living God. Fiji is famous among regions redeemed by the power of the Spirit. But perhaps it is in Africa after all that the most astounding transformations have been wrought. First came explorations almost by the score from various points on the coast, north, south, east, west, extending to the remotest interior, with missionaries, traders, settlers soon following by the thousand, and wholesale partition by the European powers to crown it all, so that today very little is left in native hands. The lion's share of the best (as might be expected) has fallen to the British, and includes the Nile Valley from end to end, the lake region, since the Boer War the whole of South Africa, and since the World War the greater part of what lay under the German flag, not to speak of other valuable possessions on the West coast.

And if we turn from the political realm to the spiritual we shall find advances equally surprising. Then there was an almost entire absence of evangelizing zeal among saints of every name, the feeble Moravians alone at all approaching the Gospel standard in this particular. But now no denomination dares stand with hands folded doing nothing. Self-respect, a decent regard for reputation, if no nobler motive, compels to activity. Then the missionary organizations could be counted on the fingers of one hand, now they are numbered by hundreds. From a paltry \$200,000 which represented the contributions of Christendom for a lost world's redemption, the annual contributions have climbed up to and beyond the \$20,000,000 mark. Then a few score men had gone forth at the Lord's bidding, while today they number, if we include the native assistants fully 100,000. Among the toilers are more than 6,000 clergymen, more than 1,000 physicians, about 10,000 women, of whom nearly half are unmarried. More than 24,000 schools are maintained, with at least 1,000 classed as higher institutions, and more than 1,000,000 under instruction. Something like 1,000 hospitals and dispensaries are maintained. A hundred years ago the Scriptures, or portions of them, were found in less than fifty languages, and mainly those of Christian peoples, they now exist in fully 600 tongues.

All that modern missions have wrought on four continents and the isles of the sea; all the doors that have opened into every new land of pagan, papal, heathen, or Moslem peoples; all the hundreds of

organizations formed to cover the earth with this golden network of love and labour; all the hundreds of translations of the Bible into the tongues and dialects of mankind; all the planting of churches, mission stations, Christian homes, schools, colleges, hospitals, printing-presses, and the whole vast machinery of Gospel effort; all the thousands of labourers who have offered to go, and have gone to far-off fields; all the Christian literature created to supply the demand of awakening minds hitherto sleeping the sleep of intellectual stagnation—this is the work of the Holy Spirit.

And a work it is, has been, and will continue to be, which ignores no stratum of society in the human race. The poor, the broken-hearted, the captives, the blind, and the bruised, are specially mentioned (St. Luke 4:18) by our Lord Himself, and we may look for a moment and see something of the marvellous power which seeks out and fashions some of these for a place in the Temple of God. Let us begin at the lowest depths of human degradation, wretchedness, and hopeless misery, represented by the name of lepers. Of all human maladies leprosy is the one unique, solitary disease that has borne throughout all time the brand of peculiar curse as "the scourge of God." Miriam, though sister of Moses and Aaron, was shut out of the camp when the leprous brand appeared on her brow, and king Uzziah was shut out from his palace and "lived in a separate house until the day of his death." Archbishop Trench in one awful sentence, sums up the matter: "Leprosy is nothing short of a living death, a poisoning of the springs, a corrupting of all the humors of life; a dissolution little by little of the whole human body." No language can describe the horror and terror inspired by the sight of a crowd of abject leprous beggars as they are seen thronging the Jaffa gate of the Sacred City, and reaching out the stumps of handless arms, their faces ghastly, with sockets from which the eyes have dropped out, perhaps without ears, and their bodies in every stage and state of actual physical defect. The leper is the slow, sure victim of a death that kills one member at a time, and severs it from the body like a dead limb that drops off from a tree by its own rottenness. Dante, in his *Inferno*, never beheld any sight that so suggests the awful curse that follows sin to the third and fourth generations, if not to the fortieth, or compares with this in indescribable repulsiveness. And, can such as these, we ask, be fitted for a place in the living Temple of the Living God? No master-builder except the one whose work we are contemplating today would ever think of them, but He is pleased to do so, and from leper camps in Africa, Palestine, India, and other places, He has assembled some of the most beautiful ornaments for His Temple. The work of the Moravians, first at Himel en Aarde (Heaven and Earth) in South Africa, and later at Robben Island near Cape Town; the work of Father Damien at Molokai in the Sandwich Islands; and the work of Mary Reed at Pithora in the Himalayas (Heavenly Halls), just to mention a few of the many who gave up all for the sake of the lepers, is one of the greatest triumphs of grace the world has ever known.

Let us next direct our thoughts for a few moments to the women and widows of India and see what Christian missions have done for

them. In India the men take rank as "golden vessels" however defiled the vessel may be, but it is a crime to be a woman. She is but an earthen vessel, and a very unclean one. The widow especially is despised, for her husband's death is supposed to be due to her sin. And so, until the strong arm of the British Government intervened, suttee was deemed a fit penalty. Cattle had hospitals provided for them, but not until within the last quarter of a century was a woman treated with as much consideration as a cow. Everything about that animal is sacred, and even now only where Christ has taught the new theology of womanhood is woman respected. Widows are plenty, for every fifth woman is a widow, and although despised they are considered good enough for servile work. When no longer able to serve they are allowed to die like other beasts of burden. Even the sacred books of India sanction the horrible degradation to which she is consigned. According to them she has no legal or social status, no rights which a man is bound to respect. She is not capable of any acts of devotion, and must obey her husband however immoral his command, and worship him if she would have salvation. She is an incarnation of sin and lying, and can not be believed even under oath. The net results of such a system of society are not only child marriage and polygamy, but infanticide, slavery, prostitution, and the suttee. Baby widows under four years of age may be numbered in thousands, and girl widows between five and nine years of age in tens of thousands. Little Brahman girls are married to old men tottering on the verge of the grave, and as these become widowed in childhood they are doomed for life to the coarse white cloth and shaven head of the woman who is cursed by the gods. What could these unfortunate infants have done to deserve so cruel a fate? They had no hand in the choice of husbands for themselves, their parents bestowed on them whomsoever they chose, and then before they had fairly learned to talk they are left husbandless, and doomed never to know the joys of home. It is impossible to imagine anything more heartless, anything more savage and barbarous than the treatment they have received from their misguided parents. No law, human or Divine can justify it, for it is an outrage upon both. Truly the light that is in them is darkness and great is that darkness. But at length, in the person of Pundita Ramabai, a bright ray of light has penetrated the dark cloud—one of the darkest on the face of the whole earth—and we must hope and pray and labour that others may speedily follow until this darkness shall have utterly passed away. Time will not admit of a full account of this heroic woman's work, but being early left a widow herself we can see the wisdom of the Holy Spirit in selecting her for this great task, for she knew something of the horrors of the Hindu widow's lot, and with a heart kindled with love and sympathy, she resolved, as her mission in life, to bring about relief.

We will now consider briefly another section of the race scarcely less fortunate than those of whom we have just been speaking. I refer to the multitudes of oriental women living in zenanas. The project of carrying the Gospel to these in their seclusion and exclusion, seemed at first to be a wild and visionary scheme of unbalanced enthusiasts. Wise men and even sagacious women shook their heads

in doubt, if not in derision. It was first declared impracticable and then pronounced impossible. It was like forcing gates of steel in walls of granite, to seek to get access to the harems of Turkey and the zenanas of India. But something had to be done and something was done. No activity or generosity in sending and supporting male missionaries would solve the problem for no man, even in the capacity of a physician, could without risk to life enter these closed doors. There seemed to be no hope or help for these women unless it came through other women, and that we shall see was the help which the Holy Spirit provided. The deft needle of a missionary's wife (Mrs. Mullens) was the simple instrument used to unlock the zenana doors. A simple piece of embroidery worked by her skilful fingers attracted the attention of the secluded inmates of one of these household prisons. They reasoned that if a woman could do such work as that, other women might learn how, and so, with the cordial consent of the lord of the zenana, this woman was welcomed within the veiled chamber and encouraged to teach his wives the woman's art of embroidery. Thus the long-locked doors were flung wide open, and soon Christian women, almost without restraint, and sometimes with urgent entreaty, were allowed to go into the homes of the women of Turkey, Syria, China, India, and the Orient generally. The Zenana Missionary Societies were formed in England and other countries, with hundreds of lady missionaries, visiting thousands of zenanas, and having tens of thousands of pupils. In this wonderful work alone much more precious material for the great Spiritual Temple has been secured than we asked or thought, expected or prayed for. To the Blessed Spirit of God must we ascribe all the praise.

And what more shall I say? Time fails me to tell of the mighty works which have been accomplished by those who have been separated by the Holy Ghost and sent forth through the channels of a great many denominations other than our own. While we heartily thank God for the successes which He has vouchsafed to them, we cannot but thank Him also from the innermost recesses of our hearts for what He has accomplished through us. The magnitude of this accomplishment will be seen if we gaze for a moment on

From Arctic and sub-Arctic regions, from the prairies and the mountains of the farthest West; from the coral reefs of the vast Pacific; from the storm-beat cliffs of the Falkland Islands; from Australia, China and Japan; from Singapore, Palestine and Persia; from the torrid deserts of Africa, and the sultry plains of India; from labours among the benighted Eskimo, or the ruddy pagan Indians; from the dusky Patagonian, the Yahgan, and the Hottentot; from all the domain of the sovereign who owns a far mightier empire than the Imperial Caesars or Eastern Sultans ever knew; from regions once unknown even to conjecture; from worlds undreamt of even by imagination; from seas unfurrowed by any keel, but over which the white wake of our vessels now traces great avenues; from the sunrise to the sunset; from the torrid to the frigid zones, our Bishops have this year assembled—mostly of English blood—representing the resistless and triumphant progress of the Church of Christ.



"The fool hath said in his heart, there is no God," and lo! these from every corner of the world come forth, men, representatives of myriads, who, for the love of the Son of God, hold not their lives dear unto themselves.

The kings of Tarshish and of the Isles have brought presents; the kings of Arabia have offered gifts. Japan no longer breaths forth angry warnings to the Christians or defies their God. In Melanesia cannibalism has all but ceased to exist. In India the idols have been undermined. In ten thousand directions has the darkness of heathenism been pierced through and through with the radiant arrows of the dawn of the Sun of Righteousness which will shine more and more unto the perfect day.

And yet Lambeth is but a gathering of representatives of only one Communion of the great Church of Christ—of only one household in the great family—of only one fold in the mighty flock. When I speak of the Church in general I do not mean this or that Communion, under this or that organization, but I mean in their ten thousand times ten thousand and thousands of thousands the whole multitude of the saints of God.

Mobs yelled themselves hoarse with the cry, "The Christians to the lions!" They perished but Christianity remains. Judaism went mad to destroy it and Judaism sank in the blood-stained ashes of her desecrated temple. Wave after wave of heathen fury hurled itself against it and seemed to overwhelm it, yet Christians have multiplied by the millions. The roar of the antichrist has been heard again and again but when it passed away it was found that the Church still remained.

And now, Brethren, we must conclude our brief study of this great and all-important subject. The Temple we have been considering is still incomplete. The Divine Architect is here and He is seeking workers. There are vast quarries still unreached. Will you respond to His passionate appeal this morning and say you are ready? As a church we must continue to give Him that place of honour which He now holds in all its offices. As individuals, whether working at home or abroad, let our fervent prayer ever be:

"O God, make clean our hearts within us, and take not Thy Holy Spirit from us."



# Sermon

*Preached by the Primate*

*The Most Rev. Samuel Pritchard Matheson, D.D.,  
in Holy Trinity Church at the Opening of the Centenary  
Celebration, October, 1920.*

"We have heard with our ears. O God, our fathers  
have told us what work Thou didst in their days and  
in the times of old."—Psalm 44, vs. 1.

ACCORDING to our programme this was to have been a special Thanksgiving Service in connection with our Centenary Celebration at which The Archbishops' Western Canada Fund was to be formally presented to Western Canada. The Chairman and the Vice-Chairman of the Council of that Fund, the Bishops of Oxford and Worcester, were commissioned to come out from England and bring to us the greeting of the Mother Church and lay upon the Holy Table the balance of the Fund to be used as an endowment for certain specified purposes in three of the newer Dioceses of the West.

The Bishop of Oxford was to have preached the sermon. Intensely to our regret he cabled recently that he could not come owing to the critical and grave industrial situation in England. This unfortunate circumstance accounts for my presence in this pulpit to-night. After endeavoring in vain to secure the Venerable Bishop of Calgary as representing the Diocese chiefly affected by the Fund, to make the address and receive the gift, I have had at the last moment to come to the rescue.

First of all, let me refer briefly to the A.W.C.F., its origin, and the help it has afforded to us. About ten years ago when the developments in Western Canada were so abnormal and unexpected through the flowing tide of immigration, as a Church, we felt ourselves unequal to meet the sudden and unprecedented call for supplying the ministrations of our Church in the fast expanding settlements of the West. Though the M.S.C.C. came to our aid in a most generous way, with the resources at its command, it did not appear able to meet all the appeals for men and means made by the Western Bishops.

When, for example, an annual grant of \$18,000.00 was asked for by one of the Dioceses, we felt ourselves able to give only little over half that sum. It was at that critical moment, that, as Metropolitan, I made an appeal to the Church in the Motherland to come over and

NOTE—The opening sermon, as the Primate remarked, was to have been preached by the Lord Bishop of Oxford, who, at the last moment was prevented from attending the Celebration.

help us. The result was that the two Archbishops of Canterbury and York organized a special effort throughout England and placed at the back of it the weight of their great influence and warm advocacy.

The Fund to be raised was to be known as The Archbishops' Western Canada Fund and was designed for a period of ten years to send out men to the scattered districts of the newer West and accompany them with the means for their support.

I have no time to go into the details of the work accomplished. Suffice it to say that the following is briefly a record of the results of the effort. A sum of £180,095, or in round numbers, about \$900,000 was raised during the period covered by the effort. Seventy churches have been built and missions established, of which ten have been handed over to the Dioceses as self-supporting parishes. One hundred and sixty-eight sites for churches have been bought. Help has been given in the training of seven candidates for Holy Orders. A Church School for girls has been started at Regina. Valuable gifts for the building and beautifying of churches have been made by donors in many parts of England.

Out of the total sum raised the intention was to hand over to these three Dioceses of the West, namely, Calgary, Edmonton and Qu'Appelle, an endowment fund of £50,000, the revenue from which would keep up the work on lines along which it had been begun.

Owing, however, to the abnormally many and heavy demands for other objects in England during the past few years, it was found, when we had held the closing service in Westminster Abbey in June last, that the amount only reached £37,095. A voucher for this sum, accompanied by the Deeds of Trust governing its disposition will be placed by me on the Offertory plate tonight and afterwards handed over to the three Dioceses.

Such is a brief sketch of the history of the A.W.C.F. for which we thank God at this service, and for which we thank the two English Archbishops and those who assisted them in the noble and timely effort which they launched and have carried to such a splendid completion.

At first, I am told, it was comparatively easy to raise the necessary contributions, but during the years of the war, and since, in fact for six years, it called for no little strenuous effort and patient work. The two Archbishops, however, amid many other exacting calls upon their time, together with a council of influential men whom they had called to their aid, with unwearying and persistent endeavour, continued their efforts steadfast to the end, with the result which I have already referred to. It remains for us devoutly to thank God for what they have done, and to thank them warmly for doing it so well.

That is all I intend to say at present about this subject. But, beloved, there is a bigger, wider, and more profound theme for thanksgiving which must fill our hearts just now. Tonight is the eve of the

Hundredth Anniversary of the beginning of everything in connection with the work of our Church in this land.

"Thou shalt remember all the way the Lord thy God has led thee these hundred years in the wilderness."

It was a wilderness then, a great, lone land, far away from everything else.

John West arrived here on October 14th, 1820—a young curate from the Motherland, a spiritual adventurer, an explorer, a discoverer not of new lands but of new souls for the God who gave His Son for them. He came from the parish of Farnham, England.

In the Parish Magazine of April last, which the vicar has been good enough to send me, we find the following reference to him: "The entry of his baptism is in our register as 18th December, 1778, as follows: John, son of George and Ann West. George West bought a site in Castle Street and pulled down 'The White Heart,' formerly 'The Rose and Crown,' and built 70 and 71 Castle Street. In this house John West was born. His father, George West, mortgaged the house in 1817 to make a settlement upon John West by this time curate to Rev. Henry Budd at White Roothing in Essex, and married Harriet Atkinson.

"Three years later John West," the article goes on to state, "went out to Canada, hoping to be joined later by his wife and infant children. He was away almost exactly three years. And so it happens that those ten huge Dioceses of Western Canada look to Farnham as to a kind of modest little English mother of theirs."

Further on the article continues as follows in reference to the development that has taken place: "It baffles the mind to try to imagine what will have happened in another hundred years, but it may well be that Farnham will some day be best known, perhaps known only as the birthplace of the Saint Patrick of that new Ireland; of the Saint Columba of that new Scotland; of the Saint Augustine of that new England."

Such was the reference in the Parish Magazine of April 1st, 1920.

My heart is so full of thanksgiving, and my head also of the history of all that God has wrought, that I would fain dwell upon it all at great length, but there is no time. Permit me, however, to lay before you very briefly some of the things for which we should thank God tonight. First of all, we thank Him for the kind of man whom He first sent out here to lay the foundations of the Church. For He sent them, my brethren, and He not only sent them but He chose them. He selected them, hand-picked them, with His own right hand as surely as He selected and sent His Only Begotten Son to save the whole world—so sure is it that He sent John West out here to seek souls—the souls of the Red men of the prairie and the forefathers and the souls of the few settlers here at that time.

We have to thank God for the traits in the character of those pioneer peoples of God. First of all, they were men of deep spirituality, and for that reason they gave a character to their ministry which was of unspeakable value. If anyone doubts that, he only needs to peruse the journals or diaries of these men which are extant, to be thoroughly convinced of what I state. When in preparation for the Centenary I re-read all of these, I could not fail to be deeply impressed by the nearness in which these men lived to God, what men of prayer they were, how they put first things first, and how in all their difficulties they leaned upon God and took God at His word.

It is a spiritual tonic to read what they wrote and not seldom their attitude to their work is a reproach to us today. Moreover, there are some of us who can remember some of these men and who came into direct touch with them and can testify what they saw of them and in them. If I may be permitted to indulge in reminiscence, I can personally recall not a few, not, of course, of the very first arrivals among them, for I am not old enough for that, though I am getting on, but of those who followed them and took up not merely the mantles but the spirit of those early Elijahs.

I can remember quite vividly Archdeacon E. G. Cochran, that strong, stalwart, pioneer man of God, who did more, perhaps, than any other living man of his age to mould the community in which he lived, and who built so many of the churches up and down the Red and Assiniboine Rivers—churches that are still standing solid. I can see him in my mind's eye as he rode around on horseback as if he had the care of all the churches, and at times he had.

I can remember the saintly and scholarly Bishop Anderson, not only a Bishop but a visiting pastor who went about doing good and praying in the homes of the settlers. I can recall his soft, pleasing voice, his gentle manner as he delivered his delightfully cultured and winningly earnest sermons. I can remember a visit of his to our Parish School when he examined the class in which I was a small boy in 1860 and gave me the first prize I had ever had the good fortune to win, and how he laid his hand on my head and gave me his blessing.

I can recall Archdeacon Hunter, who, after he had served in the far north, settled down in St. Andrew's. He was a man of more than ordinary power and eloquence as a preacher, and I well remember how moving were his addresses when he took a course of special sermons during Lent in the Parish of St. Paul's. As a boy, I thought him a giant and an outstanding man, and when, as a man, and myself a young clergyman, I heard him preach in St. Matthew's, Bayswater, London, in 1876 where he was rector, I felt that it was not simply a boyish admiration that made me rate him as a giant in my early days, but that he was in very deed a giant in power, in magnetism, and in earnestness.

I can recall Archdeacon Kirkby, a man small in stature but great in force both mentally and spiritually. As a small boy I can look back and see him on one occasion ascend the high pulpit in Middlechurch. He was so short in stature that very little of him appeared

above the pulpit, and when he read the chapter from which his text was taken, as it was customary to do in those days, and when these words occurred in it: "I am small and of no reputation," in my boyish ignorance I asked the person sitting next to me, "Is he referring to himself?" He was a man of commanding power, however, and wherever he preached or lectured he had overflowing audiences.

I can also recollect the Rev. John Chapman, for many years incumbent of St. Paul's at Middlechurch. I visited his son the other day in England. He was an ideal pastor, moving up and down his parish, shepherding his people in every sense of the word, guiding and teaching the settlers not merely in spiritual concerns, but showing them how to live and prosper as tillers of the soil.

Time fails me to speak of many others whom I can personally recall, but my recollection of them all warrants me in claiming that they were all just the kind of men that the times and circumstances of the country called for, and for whose sojourn and work here in those early formative days we have the amplest and clearest reason for thanking God on the occasion of this anniversary.

I am not attempting to refer to the men who came later, and with whom I was personally associated in the work of the Church from 1865 onwards, and who built upon the foundations which the first missionaries laid. They, too, were great men. The greatest of them all, Robert Machray, at whose feet it was I learned—why, it would occupy a hundred sermons to adequately describe his work—for them, too, we thank God, but I have to limit myself in this address to the first foundation layers.

In the second place, let me say something about the work of these earliest pioneers. It would be impossible for me at this time to dilate upon this with any degree of detail, but let me give you just two examples or evidences of the fruit of their work.

When in 1870 this isolated little colony of Red River was taken over by Canada and opened out to the rest of the world, what did we find? To begin with, there were, throughout all the settled portions, God-fearing communities with their churches, parsonages, and schools and all the other equipments of a Christian civilization. Moreover, there was a fine wholesome sentiment pervading each community and the best of British traditions of loyalty to constituted authority prevailing. Besides, the aboriginal inhabitants, the Indians, had been changed from their savage and heathenish habits, and were largely Christian living in loyal obedience to law and order, and so were those of mixed blood, the English and the Scotch halfbreeds, as fine and God-fearing a Christian community as one could meet.

If we ask how, under God, all this had been brought to pass, is it too much to say that those early missionaries of our Church, those men of God, had no small part, in fact, had the biggest part in bringing these mighty things to pass. It cannot be denied that they had, and those of us who were on the spot at the time know that this is a fact. In making this claim I am not over-looking or under-rating the

work of other churches, but we must remember that only one of these was contemporaneous in the field with the Church of England at the beginning, the others came in much later.

Then again, in the matter of the education of the people of the country, what does history reveal? When in 1870, the people of this then far off land had to face the responsibilities and duties of self government, how is it that there were found in it native born men, and women, too, who had never crossed its borders into the favoured cities of high schools and universities, who could, nevertheless, hold their own, and more than their own, in the councils of the land, on the rostra of public debate, and public discussion with those who came from the heart of the favoured localities? It was because those early missionaries of the Church, all good scholars, many of them being themselves university and public school men from the higher seats of learning in the Motherland, brought with them not merely minds stored with knowledge and culture, but the desire to spread these to others.

Almost the very first thing that John West did was to start a school at St. John's, and those who succeeded him followed his lead until there was an excellent parochial school in every parish.

Evidently at a very early date, too, the idea of something more than a common school education took shape, for on his arrival in 1849 Bishop Anderson found the Red River Academy for higher learning under the headship of Mr. McCallum in full operation at what is now St. John's. That was the Alma Mater of St. John's College and College School.

There was also soon afterwards, as early as the fifties, a good ladies' college at St. John's. In Bishop Anderson's "Notes of the Flood" of 1852, when he was deploring the fact that he was compelled to break up his classes and send the boys of the Academy to the higher lands for safety, I was greatly interested the other day in reading the subjects which the curriculum covered, to find the following reference to what the students were reading. "In the classics," he states, "one student had studied with me the whole of the Ethics of Aristotle in the original, never, perhaps, perused before in Rupert's Land; several had read in Herodotus of Cyprus and Babylon; and just as the calamity of the flood approached, we had entered on Thucydides, and, in the introduction of the philosophical historian, had discovered many a parallel to our own condition. To this study of classics had been joined that of the modern languages. Four boys could read the Gospels in Italian, the greater part of the school could do so in French, and my senior scholar could read, in Luther's own translation, the German of the Gospel of St. John. Combining thus the ancient with the modern tongues, and those of modern Europe with the two leading dialects of our own land, we recited at our last examination a psalm in the original Hebrew, and the Lord's Prayer in eight different languages, including that of the English version. My hope has been throughout that, by training several to an acquaintance with the grammars of many different languages, they may

at some future day be able to analyze more clearly the framework and structure of the Indian tongues, from a deeper insight into the principles of comparative grammar. Nor was the severe training of mathematics neglected, to which, indeed, the youth of the country seem naturally more partial. In this branch, Euclid, and the whole of algebra and trigonometry are thoroughly known, and some progress has been made in the elements of the differential calculus. Many friends would have had me spare myself the toil which this involved, and urged upon me how little scope there was in the land for the development of the higher branches which were taught; but my object was to labour for all, and to scatter the seeds of knowledge, trusting that a wider field might in the providence of God be opened up at some future day."

When we read that, we can account for the otherwise strange circumstance that in this land, shut out at the time from the higher privileges of life, there was found a man like the late Mr. Norquay (and others like him) who could quote passages from the Classics in his political speeches, and could occupy with grace the position of Premier of his native Province without going elsewhere to learn how to do it. We can also account for the fact that the pulpits of the country were filled in many instances by native born men, some of them pure Indians, who could speak with ease and fluency.

I remember on one occasion in old Holy Trinity Church near this spot, having one of these Indian clergymen read the lessons for me one Sunday morning, and after listening to him I gave notice that he would preach in the evening. He did so in the choicest English to the great delight of the congregation. His name was Henry Cockran, a pure Indian. In looking over the register of Ordinations I find that in Manitoba alone, as a result of the planting of this early "school of the prophets" which ultimately developed into St. John's College, no less than forty natives of Manitoba have been trained for the ministry of the Church, twenty-eight of whom were either pure Indians or of mixed blood. In addition to these there were several others in different parts of the Ecclesiastical Province, one of them, the Rev. J. A. Mackay, over four score years of age.

I would pause here and ask why now this crop of candidates for God's work has been failing so sadly in more recent years? Let the question be laid to heart and stir up our thinking.

I must not keep you longer. In what I have said my desire has been to tune our hearts for the days of thanksgiving that are before us during this week: A past full of great blessing for the Anglican Church of this country is clasping hands with the living present, that is so full of responsibility and opportunity. Let it be a very warm grasp and, on our part, a very grateful one. That past, as I know it, and I have seen consciously over three score years of it, may well say to us in the words of the old Book: "My memorial is sweeter than honey, and mine inheritance than the honeycomb."

While we now rise and sing the Te Deum "Let us praise famous men and our fathers that begot us. The Lord has wrought great glory by them through His great power from the beginning."


# *The Church Missionary Society in the North-West*

Address by Rev. Cyril C. Bardsley, D.D., Hon. Secretary of C.M.S.

IN commemorating the Centenary of Missions in the Ecclesiastical Province of Rupert's Land, it is essential to bear in mind one geographical fact. It is this, that one hundred years ago the North-west was not part of Canada. This Centenary is not the Centenary either of the Church in Canada or of Missions to Red Indians in Canada. Both are more than a century old. We are now commemorating the beginning of Missions in the vast regions then known as the Hudson's Bay Company's territories, and now forming the Ecclesiastical Province of Rupert's Land. This great country in 1820 was not only no part of Canada, but was not even approached through Canada. The one regular route to it from Great Britain was by ship to Hudson's Bay, ordinarily one ship yearly, sailing with one year's supplies to York Fort, when the ice broke, and hastening out again within a few weeks lest she should be frozen in. No doubt some of our hardy pioneers did now and then make their way direct westward from the St. Lawrence to the Red River; but supplies and goods could not be taken. Even so late as 1841, when Abraham Cowley, who lived to be the first Prolocutor of the Lower House in the Provincial Synod in 1875, was sent from England via Canada with a view to his getting through that way, and was ordained by a Canadian Bishop en route, he was sent back to England because the land journey was impracticable, and he had to take the next annual ship to York Fort. We can now understand why the phrase "North-west America Mission" was long used, and not "North-west Canada."

It was in 1820 that one of the Hudson's Bay Company's officers at Lord Selkirk's agricultural colony on Red River—an ancestor, by the way, of the present Primate of Canada—was sent to England to find a clergyman willing to go out and minister to the settlers. An Essex curate, the Rev. John West, agreed to go; and, being an active member of the Church Missionary Society, he laid before it a plan for establishing schools for Red Indian and half-breed children. The Committee voted £100 for the purpose; and subsequently, in response to an appeal from him, they undertook a regular Mission. They appointed him head of it, and became responsible for half the salary he was receiving as the Company's Chaplain; they got one of their students, David Jones, ordained by the Bishop of London, and sent him out by the next ship, and they voted £800 a year for the new enterprise. In that same year, 1822, Sir John Franklin, just returned from one of his great Arctic expeditions, came to the Society and urged the claims of both Indians and Eskimo in the Far North, but several years were to elapse before this extension was possible. In 1825 another student, a sturdy Northumbrian from Chillingham named





Cockran, was sent out, after being ordained by the Bishop of London. He never returned to England, but accomplished a forty years' course of noble work, and died Archdeacon of Assiniboia. He was presently joined by the Abraham Cowley already mentioned, whose course lasted forty-six years, and who died Archdeacon of Cumberland. These fine men and their comrades and successors by no means confined their efforts to evangelizing the Red Indians. They regularly ministered to the settlers and the Company's factors, and in fact laid the foundation of the Church of the Northwest. And they had their share of trials. They were largely dependent for their supplies upon the annual ship, and this was liable to failure. In the year preceding Queen Victoria's accession, the vessel arrived so late at York Fort that she could only get the mail bag ashore, and had to sail away through the rapidly closing ice and bring all her cargo back to England. The missionaries and the settlers were reduced to great straits, "but," wrote Cockran, "we have our Bibles!"

In 1844 the Mission had the advantage, for the first time, of an episcopal visitation. In response to an appeal from the C.M.S. Bishop G. J. Mountain, of Montreal, succeeded in traversing the tortuous route of 2,000 miles by lake, river and forest, forest, river and lake, from Montreal to Red River. He found hundreds of baptized Indians, two of whom had been sent on as evangelists to stations 500 and 700 miles away, where they were already gathering converts. He confirmed 846 candidates, white and native. But no one yet thought of a Bishop for Rupert's Land. The Colonial Bishops Fund had been founded three years earlier, in 1841, when a list was issued of thirteen needed bishoprics overseas to be added to the ten then existing; but the infant Church in the Far West had no place in the list. Nevertheless, only eight years elapsed before it welcomed its own first Bishop, an endowment being partly provided by a bequest from a chief factor of the Hudson's Bay Company. On May 29th, 1849, Canterbury Cathedral witnessed a consecration of Bishops for the first time since the spacious days of great Elizabeth. One was to go to the Far East, the other to the Far West; George Smith to China's millions, and David Anderson to the scattered tribes and settlers of Rupert's Land.

Bishop Anderson, like the missionaries who had preceded him, went by the Company's annual ship to York Fort, whence a month's journey by canoe up the Nelson River and across Lake Winnipeg brought him to the settlement on Red River, where now stands the great city which some think may one day be the capital of the British Empire. On his first Sunday, October 3rd, 1849, he preached on St. Paul's words (2 Cor. X:14), "We are come as far as to you also in preaching the Gospel of Christ." A year later he ordained the first Red Indian clergyman, who had been taken up as a boy by John West thirty years before, and had received at his baptism the name of Henry Budd, after West's old vicar in Essex; and Budd's first sermon, preached on Christmas Day, 1850, was on the words of the Benedictus, "The dayspring from on high hath visited us." He worked among the tribes on the Saskatchewan for a quarter of a century. Meanwhile extension was the order of the day. John Horden,

whom Archbishop Benson regarded as "one of his heroes," began his great work on the shores of Hudson's Bay; and Hunter led the way to the Far North, followed by Kirkby and McDonald. Bishop Anderson retired in 1865, and, preaching in that year the C.M.S. annual sermon at St. Bride's, read from the pulpit a letter he had just received from Fort Simpson on the Mackenzie River. The writer, McDonald, said he was dying, and begged that a successor might be sent at once. "Who will go?" exclaimed the Bishop. A young Lincolnshire clergyman walked into the vestry and said: "I will go." It was William Carpenter Bompas. He went forth in hot haste, reached the dying McDonald in six months found him restored to health, and, after forty years' labours on the Arctic Circle, died before him.

Anderson was succeeded by that great Bishop and statesman, Robert Machray. Justly did he eventually become one of the first two Archbishops of the Anglican Communion overseas, and Prelate of the Order of St. Michael and St. George. But when he went out in 1865 the development of the country was still slow. There was nothing that could be called colonial life except at the Red River Settlement. The vast prairies and forests were still peopled by wandering Indian tribes, and dotted with the "posts" or "forts" of the Hudson's Bay Company. There was, wrote Machray, "no one in the whole country following the business of a tailor or a shoemaker." All manufactured goods were procured more cheaply from England, though they only came by the annual ships to York Fort. But great changes came presently. In 1868, the newly-formed Dominion of Canada arranged for the transfer to it of the territorial rights of the Hudson's Bay Company; in 1870 the Red River district became the Province of Manitoba, and Winnipeg, with its population of three hundred, the capital, and in 1871 the Canadian Pacific Railway was planned, though it took fourteen years to complete. Captain Butler's picturesque book, "The Great Lone Land," now appeared, and it did much to promote a truer appreciation of the country; and when Lord Dufferin, Governor-General of Canada, delivered a great speech at Winnipeg in 1877, the "Times" credited him with "introducing a new world to the knowledge of his countrymen," but called it "a waste bit of the world," "a mere wilderness of lakes and rivers, in which life would be intolerable and escape impossible." In this "waste wilderness" Christian missionaries had lived and worked for half a century, and had brought thousands of the wandering aborigines into the Church of Christ.

Bishop Machray, with unerring statesmanship, saw that the time was ripe for a development of Church organization. Not only were the Red Indian Missions of the C.M.S. prospering, but the S.P.G. was actively at work among the settlers, and the C.C.C.S. was also beginning to bear its part. Machray divided the impossible diocese of Rupert's Land into four. The S.P.G. and S.P.C.K. contributed largely to the endowment of Saskatchewan. For Moosonee and Athabasca the C.M.S. promised the first episcopal stipends, and the two devoted missionaries, Horden and Bompas, were appointed the first bishops.

It is worth remembering that Horden was consecrated in Westminster Abbey just five days before the memorable first Day of Intercession for Missions (December 20th, 1872). In 1875 the first Provincial Synod was held, and a constitution for the Province framed, which has been the basis of all subsequent developments, including, in 1893, the adoption for the Metropolitan, as in Eastern Canada, of the title of Archbishop. The four dioceses became nine before the 19th century closed, the S.P.G. again contributing handsomely to the endowments of Qu'Appelle and Calgary, and the C.M.S. providing, for a time, stipends for Mackenzie River, Selkirk (now Yukon) and Keewatin. Edmonton has since been added, making ten in all.

Year by year the Red Indian Missions were extended and developed. The work of Edmund Peck among the Eskimo in Baffin Land and elsewhere excited great interest; while much further north, though in a different direction, the work among the Tukudh and other tribes towards the Polar Sea, and on the borders of Alaska, and even so far as Herschel Island, exercised happy influence. The first ordination within the Arctic Circle took place in 1893, the name of the new deacon, John Ttssietla, meaning "John Not-afraid-of-Mosquitoes"—which are more tormenting in the short summer of those regions even than in tropical climates.

Independent testimonies to the reality of Red Indian and Eskimo Christianity have been numerous, notwithstanding the inevitable failures and backsliding which are often due to the influence of reckless white men. But these good results were not obtained without trial and suffering. When boat accidents on the rivers and lakes caused the non-arrival of food at remote inland stations, it was serious, because "the nearest shop was a thousand miles off." When a missionary had his hand shattered by the bursting of his gun, it was painful to face a month's journey to find a surgeon. But Bishop Reeve wrote that the position was easier when he could get supplies in nine months, and when letters actually came so often as three times a year.

It is a curious fact that just eighty years ago, when the C.M.S. Mission was twenty years old, a special committee of leading bankers proposed to ease the financial position which was alarming at the time, by withdrawing from "North-West America," as the field was then called. They little thought that the Society would one day be spending £20,000 a year in those territories. The actual withdrawal now imminent is not on financial grounds alone. The work of a Missionary Society for the evangelization of the non-Christians is in Canada all but finished, and what little remains to be done is plainly the work of the prosperous daughter Church there. There is no independent "native Church" to be built up. The case is quite unlike that of the Asiatic and African Missions. It is like New Zealand, where the Colonial Church took over the whole charge of the largely Christianized Maori population twenty years ago. That is the inevitable and the right euthanasia of a Mission in lands where the old aborigines are a small minority; while in countries where the natives are a great majority, as in India, China, etc., the Missionary Society's



responsibility is great to help the infant Churches—though not to rule them—for a period of quite indefinite length. It is very important to recognize this essential distinction between Missions in such different environments. The call of the Church of Canada to its Mother Church of England for help in ministering to the masses of immigrants from the mother country itself is another matter altogether. It is a strong and just claim, and the Archbishop's Western Canada Fund has deservedly received the glad contributions of English churchmen. The Societies also which are largely concerned with caring for our kith and kin overseas, especially the S.P.G. and C.C.C.S., will always be encouraged to pursue and to enlarge the work of this kind which they have so long and so efficiently carried on. The Church's task in the world is one task, assuredly; yet it has varied branches which may rightly be undertaken by various associations of Church people. The blessing of God has been abundantly granted to all the branches of His service at home and abroad; and that blessing will be granted still in proportion as the work is faithfully done.

# *The Work of the Society for the Propagation of the Gospel*

By Bishop King, Secretary of S.P.G.

I have been honoured by a request that I should contribute a paper, in the name of the Society for the Propagation of the Gospel in Foreign Parts, to this Assembly. Permit me first of all to convey to his Grace the Archbishop of Rupert's Land, to the Right Reverend the Bishops of his Province, and to all my fellow-Christians an expression of sincere and hearty felicitation on the occasion of the Centenary. We are one great fellowship in communion with the See of Canterbury. May God in His mercy use us all for the establishment of His blessed Kingdom upon earth!

The Royal Charter of the Venerable Society on whose behalf I speak, was granted 221 years ago. Its terms are as follows:

"Whereas we are credibly informed that in many of our plantations, colonies, and factories beyond the seas, belonging to our Kingdom of England, the provision for Ministers is very mean . . . and for lack of support and maintenance for such, many of our loving subjects do want the administration of God's Word and Sacraments, and seem abandoned to atheism and infidelity, . . . We have of our special grace willed, ordained, constituted and appointed" certain persons expressed by name, "to be one body politic and corporate by the name of the Society for the Propagation of the Gospel in Foreign Parts." So spake King William 3rd in 1701. It is for the Church people of this great province, among many others, to say if the Society has been loyal to its trust.

The S.P.G., it appears, was expressly founded to provide for the spiritual necessities of men of British race who had left the shores of the Mother country to found new British homes in distant lands. They came, as Henry Hudson came with his good ship, "The Discovery," or as the crews of the expedition fitted out by Prince Rupert in 1680, with that spirit of adventure, that buoyancy of temperament, that grit and steadfastness of soul, which slowly but surely has built up the great free British Empire in so many parts of the world—sister-nations bound together by ties of blood, by community of feeling and outlook, by an undying love of freedom, like your own Dominion. They left their homes and farmsteads, their shops and factories, and came here to build them anew. The new life opened before them, as it is opening even now, for so many thousands in the great prairie Dioceses, with the thrill of novelty and adventure, and yet with the hardships and grave anxieties inseparable from colonization.

(This Paper was read by His Grace, the Archbishop of Algoma on behalf of Bishop King, who was unable to be present.)

One thing also they brought unchanged—their religion, the Church they had been baptized in, where the word had been preached and the Holy Communion administered. Presbyterians from Scotland, Roman Catholics from Ireland, members of the Church of England or of some other reformed Communion from England and Wales—they came in their thousands, bringing with them the faith in which they had been nurtured.

Was the Homeland forgetful of her children and their spiritual needs? In part—Yes! Even now it is most difficult to persuade men who live to the East of the Atlantic, that new settlers still need help and encouragement and support in the early days of sojourn in a new land. Men come with no great means at their disposal, with great faith in themselves and a sad deficiency of funds. They clear the forests, break up the prairie lands, build houses, shops, stores, factories, farms; they have everything to do. How can they, in these early and difficult years find sufficient support for a minister of religion?

Clearly such a Society as that in whose name I write has a very great work still to do. We dare not boast of our achievements; all we can say is that we have done what we could. We sent a few Chaplains to minister to the Hudson Bay Trading Company, have helped to found some hundreds of parishes, have helped to build and provide for some schools and colleges, have helped to build hundreds of Churches, have given what we could afford, to found some Bishoprics.

The total expenditure of the Society in the Ecclesiastical Province of Rupert's Land for the period 1850 to June 30th, 1920, amounts to **£303,000**, viz:—

	£
Diocese of Rupert's Land.....	74,075
Dioceses of Saskatchewan and Calgary while combined under one Bishop.....	54,592
Diocese of Saskatchewan after separation of Calgary....	21,683
Diocese of Calgary after the separation.....	37,027
Athabasca.....	1,154
Qu'Appelle.....	103,951
Mackenzie River.....	1,040
Yukon.....	871
Keewatin.....	3,702
Edmonton.....	4,905
Total.....	<b>£303,000</b>

The above total includes £24,694 towards the endowment of Bishoprics, viz:—

	£
Saskatchewan.....	9,028
Calgary.....	5,746
Athabasca.....	500
Qu'Appelle.....	6,914

Mackenzie River .....	1,000
Yukon .....	500
Keewatin .....	1,006

The races administered to by the missionaries supported by the Society include not only British Colonists, but also Bohemians, Danes, French, Galicians, Germans, Hungarians, Icelanders, Poles, Russo-Germans, and Swedes, and several North American tribes, viz: Plain Crees, Swamp Crees, Sioux, Blackfoot, Peigans, Assiniboines, Salteaux, and Sarcees, also Half-breeds.

We do not for one moment forget that we collaborated with other sister societies of our Mother Church; nor do we profess to believe that we have done more than a small fraction of the work which was needed. Still less do we imagine that our work as a Society is in any way complete; we are fully conscious of the fact that there is much, very much more that we can and ought to do. We are proud and thankful to have the privilege of helping in this great work. We do not forget the rapid spread of our race in districts hitherto untouched, or that the wild, untrodden prairie of yesterday is often the populous and thriving township of today.

In conclusion, allow me to say two words of a personal nature. First, I am profoundly disappointed that I am unable to be present in person, as a humble representative of an old, yet ever juvenile, Society, at your Centenary. I should have enjoyed the visit immensely; it is with a real sense of self-sacrifice that I stay at home, where I am especially needed at the moment when my Society scarcely knows how it can shoulder the load of fresh responsibilities which are heaped upon it.

Next, I wish to express to the Lord Bishop of Oxford my sincere and hearty gratitude, that he has consented to read this paper for me. I should add, that all the Diocesan Bishops of the Mother Country are "ipso facto" Vice-Presidents of our Society, and members of our Governing Body or Standing Committee. It seems to me that a humble Secretary can well be spared, when the Society is represented by two of its Vice-Presidents, the Lord Bishop of Oxford and the Lord Bishop of Worcester.

Lastly, if the S.P.G. is called "venerable," let no one suppose that the term implies any hint of the weakness which, in men, is inseparable from old age. It is our hope and prayer that it may become more and more "venerable" for its usefulness, and increasingly "juvenile" in the spirit and the hopefulness which belongs to youth.

# *The Colonial and Continental Church Society in Rupert's Land.*

By the Rev. J. D. Mullins, D.D., Secretary of the Society,  
London, England.

THE proceedings of this Centenary cannot fail to place strongly in the forefront the work of Indian Missions. The early years of the period reviewed were chiefly memorable for missionary enterprise and expansion, and the ministry to the white man did not begin to loom largely until the century was well advanced. The pilgrimage yesterday, in which the culminating point was surely the Cree service at St. Peter's; the Rev. Dr. Bardsley's address this morning followed by the thrill of the unostentatious but magnificent gift from the Church Missionary Society; the interest of the two Indian speeches which followed—all these combine to lay emphasis on the Indian and Eskimo work. The labours of the Colonial and Continental Church Society do not rival these of the great sister Society either in date, in cost, or in romance. Yet it may be claimed that its worker, if their story is less picturesque, have been no less laborious and devoted.

Our Society, which had long been labouring in Eastern Canada, extended its efforts to Rupert's Land soon after the consecration of Bishop Anderson. In 1852, in the parish of Headingley near Leeds in Yorkshire, there was formed an auxiliary of the Society for this special purpose. Mr. G. O. Corbett, who had been sent out to Montreal in 1851, was sent on to the Red River in June, 1852, and arrived in the following November. It is true that he was in no danger from hostile Indians, but the toil of the journey—without railways or roads—can scarcely be imagined by the facile traveller of today. Later arrivals of that period preferred the Hudson's Bay route, and even that involved a land journey of at least three weeks. Mr. Corbett was duly ordained and opened a new settlement appropriately called Headingley after the Headingley in the old land. Holy Trinity Church, Headingley, was built and opened for worship in 1854. Mr. Corbett's journals and letters of that period are full of interest, but cannot be quoted in the present brief summary.

The Rev. J. Chapman, who had worked as a lay reader under Bishop Anderson at Derby, in England, before the latter's consecration, was next sent out and ordained.

A little later we find that the Rev. Henry Cochran, an Indian clergyman, was supported by the Society. In 1858 Mr. John Maclean, a graduate of Aberdeen University, offered himself to the Society and was sent out to the diocese of Huron, where he was ordained. In 1866 another and a greater Aberdonian, Bishop Machray, brought him up to the Red River settlement to help in the educational work



which the far-seeing Bishop had founded. It is unnecessary to remind the present audience that only six years later John Maclean had so approved himself as to be consecrated Bishop of Saskatchewan and Calgary—the first division of the province except that of Athabasca.

Bishop Maclean was, like his friend and leader, a man of vision and an organizer, for he obtained a Dominion charter for a University of Saskatchewan, and drafted for it a constitution which contemplated all the regular faculties of a university. The scheme had already begun to bear fruit in the provision of clergy for the diocese before Bishop Maclean died.

The annals of the Society's work present no special feature at this period. Its aid was for many years confined to the dioceses of Rupert's Land and Saskatchewan. In the former, in 1888, its grants aided Headingley, Poplar Point, Minnedosa, Selkirk, St. Andrew's, St. Peter's, and Birtle, while Archdeacon Mackay received a grant at Prince Albert. In 1890 the name of the present Bishop of Moosonee appears as a grantee, and Sheep Creek and High River, now in the diocese of Calgary, were first occupied. In 1895, Souris, Alexander, Clearwater, Shoal Lake, Arrow River and Oak Lake, appear in the Rupert's Land list; Nepowewin, St. Albans, Prince Albert and Kinistino in that of Saskatchewan; and Pine Creek and the Peigan Reserve in that of Calgary. The lamented Murray Webb-Peploe's name appears at Sheep Creek where he laboured so faithfully. In the following years Hamiota, Neepawa, Gladstone, Treherne, Elgin and Hartney, Bráwardine, Glenboro, Westbourne, Pipestone, Arden, Killarney, Morris, Emerson, High Bluff, Newdale are names which appear at different times in the Rupert's Land list; and in the year 1902 no less than seventeen clergy in that diocese were receiving help from the Society. Aid was sought from and given by the Society for places in the other dioceses of the province.

It is not necessary here to go into details, but one new departure of that period must not be omitted; in the beginning of the gold rush to the Klondyke the Society commissioned the Rev. R. J. Bowen to act as first missionary to the white man, in days when lawlessness was rife and firearms were a necessary part of every man's equipment. Year after year Mr. Bowen held on until forced by overstrain to retire.

The great forward movement of the Society began in 1903 coinciding with the extraordinary development of immigration into the prairie provinces. In that year one very large party of British immigrants, numbering somewhere near 2,000 souls, was formed in order to settle in one district as an all British colony. The Rev. G. E. Lloyd, then a member of the Society's deputation staff, offered himself as chaplain to the colony and the Society's Committee willingly made a venture of faith by guaranteeing his stipend. From this beginning great results followed. The energy, enthusiasm and initiative displayed by Mr. Lloyd have since that day made his name widely known. It is impossible to overestimate the effects of this

great pioneer's powers, backed by the continuous support and organization of my Society. The tide of immigration had set in like a sudden flood. The emigrants from England rose to an average of nearly 150,000 a year, of whom a great number sought to settle on the prairie. A veritable crisis was created in the Church. The Church in the West was in its infancy; the Church of Eastern Canada was too small and too poor to tackle the problem unaided, and it was only right that the Church of the Old Land, from which came the people who constituted the problem, should take its share in meeting the situation. Hence the great efforts in England at that period.

The Society aided Mr. Lloyd's work by sending out to him money for little wooden churches, and some helpers, among whom the Rev. D. T. Davies should be specially mentioned. By the summer of 1906 Mr. Lloyd had fully organized his colony from a spiritual standpoint. He had opened no less than thirty-five centres for worship, and some eight or ten little wooden churches had been erected. The Secretary of the Society who visited Canada in 1906 was taken through this region, travelling about 150 miles over the prairie with Mr. Lloyd, and preaching at eleven of the stations.

That year, 1906, was noteworthy also because the Society's special North-West Canada Fund was started, and in the autumn Mr. Lloyd, now made Archdeacon by the Bishop, was brought over to England by the Society to plead for the work in the West. Public interest had been roused by the volume of emigration from England, and Archdeacon Lloyd's appeals roused great enthusiasm. He called for sixty young men to be trained for the ministry, and actually took back with him fifty-five. What is more, the interest stirred up by this Society kindled others also, and the Society may fairly claim to have stimulated others along the same path. Considerable grants were made by S.P.G., and the Archbishops' Western Canada Fund was started about this period, and I venture to affirm that the work initiated by this Society and the public attention in Western Canada aroused by our appeals and meetings had their influence in helping on these two important agencies. The S.P.G. contributed to the initial support of about twenty of the "Sixty."

The question of training the large body of new recruits now became urgent. Archdeacon Lloyd had at first the plan of dividing them into sections, each of which should be in the field and at study alternately. For the year 1907-1908 this method was worked, but a new factor appeared in the creation of a provincial university in Saskatchewan, which was located in the now rising town of Saskatoon. The recruits in training were transferred to Saskatoon in 1909, and became some of the first students of the new university. The old buildings of Emmanuel College, Prince Albert, which had become an Indian industrial school, were sold, the charter of the college was revived, and its governing body reconstituted. Thus was started Emmanuel College, Saskatoon, at first a college of shacks, now a handsome stone building. Archdeacon Lloyd became principal of the college.

All this while the Society was sending out a stream of men for training, with a certain number of clergy to act-as their superintendents in the field, and supplying funds for maintenance and for the building of little wooden prairie churches.

The year 1909 saw also another development. Bishop Grisdale, of Qu'Appelle, offered the Society a tract of country about sixty miles along the main line of the Canadian Pacific Railway, between Moose Jaw and Swift Current, and as far as could be reached from it to the north and south, to be cared for. No representative of the Church of England was then to be found in the district. At Easter, 1909, the Rev. W. Simpson was sent in as superintendent. His work at Caron began to tell at once, and when, a few years later, he was obliged to leave the work owing to failure of health, he left behind him a firmly established and prosperous mission. His successor, the Rev. C. S. Ferguson, is able to point to seven clergy, from three to five divinity students in the summer, ten churches, ten Sunday schools, and about thirty congregations.

In the same year, 1909, the Rev. E. F. Robins was sent out to Athabasca. He soon became Archdeacon, and then Bishop of the diocese. The white work in that diocese ~~has~~ from the beginning of settlement been aided by the Society.

Aid to the dioceses of Calgary and Yukon was being given concurrently with all this, and since the diocese of Edmonton was formed the Society has helped to develop several new parishes in it.

In 1910 the first ordination of the Saskatchewan Sixty took place at Prince Albert, when twenty-seven were admitted to the diaconate, of whom eighteen were C.C.C.S. men. The Secretary of the Society went out for the second time, and was present on this historic occasion. Lloydminster, which only began to exist in 1903, became independent of the Society's aid in 1908, and in 1910 erected a fine new church for itself. This progress was typical of what continuously takes place from year to year throughout the progressive regions of the West. A district is helped in its years of struggle, gradually becomes more settled, the aid is reduced, it declares itself able to dispense with outside assistance, it begins to help others.

It is unnecessary to carry the story of the Society in Rupert's Land down to our own day. One other point may be mentioned: When the war broke out there were over fifty students in training at Emmanuel College. All those who were physically fit and all the available younger clergy sooner or later volunteered for the service of the Empire, and it may safely be said that the Church of England in the West sent every fit man of military age.

The Society is still at work in every diocese of the province of Rupert's Land, including Moosonee and Keewatin, and will continue that help so long as the need remains. The conception it keeps before it is that of doing its part to help in impressing the newly rising nation of the West with the image and ideals of our Lord Jesus Christ.

We are not here today merely to sketch the history of the past; or to commend ourselves for the progress which has been achieved. Certainly the Colonial and Continental Church Society does not propose, as Dr. Bardsley has said, to pronounce a *Nunc Dimittis* over its work in the Province of Rupert's Land. So long as it is really needed it will continue its labours, its sending out of men and funds, asking only that every effort for self-support in both ways will also be continued.

Considering then the past association of the Society with the province, and the one-ness of the aim which we surely have in view, I trust you will pardon some reflections on the future of the Church of the West.

The gravest feature of the situation is in the shortage of men. Every diocese is undermanned, and of the clergy in every diocese the majority come from outside the province, even from England. Unless this position is changed, unless the Church can attract men born and bred on the soil in such numbers as to form the bulk of its ministry, it must remain an exotic, cannot be regarded as an integral part of the life of this growing Western nation and cannot fully exercise its duty and privilege in presenting Christ to the world. When this shortage of men and the absence of local candidates for the ministry are discussed the matter is too often dismissed lightly as a mere question of money. You cannot expect to get men, it is said, for the salaries that are paid today. Such an answer is in every way a condemnation of those who give it. For surely the Church of Christ exists to tell men that there are higher aims in life than the pursuit of wealth or even of social well-being; that self-sacrifice for the good of others, for the privilege of proclaiming the Gospel, is the noblest service to God and man. Your soldiers came over to England in their tens of thousands; they endured hardships, fatigues, privations, misery, disease, danger, wounds and death side by side with the men of the Mother Country. Can anyone dare to say that they faced all this suffering for the sake of a dollar a day? And if they showed such devotion for the cause of the Empire, ought we to claim less for the cause of Christ? Let the clergy set themselves regularly to the task of remedying this defect. Let them in their teaching exalt the claims of Christ above the attractions of the dollar. Let them by precept and example set up a higher standard of life. Let them seek out the most promising and earnest young men of their congregations, and put before them the glory of a ministry which involves isolation and hardship, whose recompense is the joy of leading to Christ souls who would otherwise be unattended. Let them put before fathers and mothers, not of the poorest homes but of all alike, even to the wealthiest, the privilege of giving their sons to this service.

I have spoken of isolation, for it is the ministry on the prairie which I have specially in view. The Church today seems to be in danger of repeating that error of the early Church which neglected the country side for the larger centres of population to such an extent that the *pagani* (villages or country people) became synonymous

with pagans. Is there any need to emphasize the importance of your homesteaders and country folks to the spiritual life of the whole community?

There are subsidiary efforts which should also be brought to bear upon the problem. Let the Church agitate for a definite recognition of religion in the curriculum of the state schools. Let godly young men and women be encouraged to become school teachers, and in that capacity to exercise a Christian influence upon the children under their care. Let the clergy and lay readers visit the schools within their districts as far as their opportunities permit. Let Sunday schools be made as efficient as circumstances allow, and let Sunday school teachers be taught how solemn is their responsibility for presenting Christ to their children. Let prairie congregations be urged and urged continually to hold service among themselves when no clergyman or lay reader is available, and so keep up the habit of meeting for public worship. If Christian Indians can do so, surely Christian settlers ought to do no less.

I am aware of the great difficulty of carrying out these suggestions, but nevertheless I am convinced that these or some similar steps must be taken if the Church of God is to hold up the standard of Christ and to stamp this new nation with His image. May the new century which is dawning witness a presentation of the Lord in this great province which shall make this land a beacon light among the nations.

# *The Pilgrimage, October 14th, 1920*

Rev. J. Anderson, B.A.

THE Rev. John West arrived at the little wilderness outpost of civilization known as the Red River Settlement, October 14th., 1820. That the actual centenary anniversary of this momentous event should be fittingly observed was the desire of all concerned in this celebration. Accordingly it was arranged that a pilgrimage be made to the "Shrines of the Red River," passing over the historic ground between the "Upper Church" and the "Indian Settlement."

The proceedings of this day of days very properly commenced with an early Celebration of the Holy Communion in many of the city churches. A dark and lowering sky ushered in the day, but as the morning hours advanced the clouds gradually dispersed and the sun shone forth with that softened radiance so characteristic of autumn days in the West.

The delegates met at St. John's Cemetery, at 9.30 a.m., where a short service was held. An address was given by the Most Rev. S. P. Matheson, D.D., D.C.L., Archbishop of Rupert's Land, dealing with the beginnings of the Church in Rupert's Land. At the conclusion of the service a beautiful wreath was laid on the grave of the late Archbishop Machray, by His Grace, Archbishop Matheson. The wreath bore the following inscription: "On the One Hundredth Anniversary of the arrival of the Rev. John West in the Red River Settlement, the Church places this token of gratitude and remembrance on the grave of Archbishop Machray, 'whose spiritual children rise up and call him blessed.'"

Through the generosity of the churchmen of Winnipeg automobiles were provided for about three hundred delegates and visitors. This great procession of cars, led by the Rev. Canon Bertal Heeney from whose car there floated a large Union Jack, left from a point on Main Street opposite St. John's College for St. Paul's, Middlechurch. The pilgrims now wended their rapid way along the trail by which the intrepid Selkirk settlers had entered the country; the trail which witnessed the passing to and fro of West, and Jones, and Cochran, and Bishop Mountain and Bishop Anderson; the trail on which for many years the only conveyances known were the Red River cart and the primitive sled, the pilgrims now wended their rapid way.

Upon their arrival at Middlechurch, a brief service was held in St. Paul's Church and an address was delivered by the Rev. R. C. Johnstone, L.L.D., in which he gave a resume of the history of the parish.

The journey being resumed, the cars rolled northward, and presently across a wide sweep of the river, St. Andrew's Church burst upon the view.

A large number of people had already assembled at the church, and with the pilgrims now filled every available space of the sacred edifice. After prayers were said, an address was given by the Right Rev. J. G. Anderson, D.D., Bishop of Moosonee, who had spent his boyhood days in this parish.

Near the entrance of this church is the last resting place of that great churchman and missionary, the real founder of the Church in Rupert's Land, Archdeacon Cochran. A wreath was laid upon his tomb by His Grace, Archbishop Matheson in "token of gratitude and remembrance of one whose praise remaineth."

The parishioners of this old parish took this opportunity of presenting His Grace, Archbishop Matheson, with an address.

The ceremonies ended, luncheon was served by the ladies of the parish at the homes of Messrs. Lyall and Cork.

Onward again after refreshments, past the historic Lower Fort Garry, known as the "Stone Fort" in other days; past St. Clement's Church to be visited on the return journey; through the thriving town of Selkirk and on to Dynevor, the procession quickly journeyed, meanwhile catching many glimpses and enjoying many charming views of the river as the trail wound in and out along the banks.

St. Peter's Church stands on the east bank of the Red River. It was within the bounds of this parish that the first purely Indian mission work was undertaken. The service in this church was almost entirely in Saulteaux, the hymns being sung in Cree by the Indian choir. His Lordship, Bishop J. G. Anderson, formerly incumbent of this parish, delivered an address in Saulteaux.

In this cemetery lie the mortal remains of one of the earlier missionaries, Archdeacon Cowley, for many years incumbent of this parish, and also those of Peguis, famous Saulteaux chief, early Christian convert and loyal friend to the white settlers. Wreaths were laid upon these graves by Bishop Anderson.

With the primitive means at hand, it was out of the question to ferry such a large assembly across the river. Those unable to get over the river took advantage of the waiting time to visit the Dynevor Hospital which is doing a splendid work for the sick and aged among the Indians.

The shadows were lengthening when the cars set off on the return journey. St. Clement's Church was eventually reached, and here was held the last service of the Pilgrimage. The time of service was announced by the ringing of the old bell, which has many historic associations. Ven. Archdeacon Thomas, a former rector of this parish, delivered the address.

The run to the city was quickly made. Here at St. Matthew's schoolroom the Woman's Auxiliary of the city churches provided a banquet for about two thousand, at which His Grace, Archbishop Matheson presided.

Amongst those who spoke were the Most Rev. George Thornloe, D.D., D.C.L., Archbishop of Algoma, who brought greeting to the Anglicans of Western Canada from the General Synod; Mr. S. H. Gladstone, representing the Colonial and Continental Church Society, who urged that Christianity be carried to the lonely settlers of the West and thus render a greater service to the country than statesmen, politicians and magnates; Mr. J. A. Machray, who replied to Mr. Gladstone's address, asked that Mr. Gladstone convey to the laymen of England the sincere gratitude of the laymen of Canada for the invaluable assistance received from them in the past in building up the Church in Rupert's Land; Mr. W. H. Lightener, who brought greetings from the great sister church of the United States; and the Very Rev. Dean Tucker.

The speeches were listened to with the keenest interest. Eloquent tribute was paid to the noble body of men whose untiring efforts made possible the splendid achievements of the Church during the past century. Their work stands as an inspiration to still greater efforts in the days to come.



# *Address Delivered by The Primate of St. John's Cathedral*

*Near the Site of the First Mission Station.*

TODAY we are to visit the historic spots at which the work of our Church in this country took its beginning a century ago. Of these spots, this one surely is the most sacred and hallowed of all. The message which comes to us reverberating through the years that are past is this: "Take off thy shoes from off thy feet for the place whereon thou standest is Holy ground." If ever these words were true and full of profound significance, they are so for us this morning, and we who are the heirs of the work of all the rolling years from 1820 to 1920 should, it seems to me, do two things; first, bow our heads in reverent remembrance, and then lift them aloft, and along with them our hearts, in grateful thankfulness for all that God has done for us.

The area surrounding this old building marks the scene of the small beginning of church work which, under God, has developed into all that, as a Church in the West, we now possess.

Across the adjoining side street—part of which was then a deep ravine, with a flowing stream of water in it—John West erected his first log cabin which was the mother house—shall we say in modern phrase—the mother powerhouse, of all the churches and parsonages and rectories which now extend over the length and breadth of this wide western land.

Into that building he admitted the two Indian boys who were the first fruits of the effort to evangelize the native races of the country. These lads afterwards became ordained missionaries to their fellow countrymen. This place, therefore, is the birthspot of all the established Indian missions of our Church, not only in Manitoba, but in Saskatchewan, Alberta, Athabasca, MacKenzie River, Yukon, Keewatin and Moosonee. From here went forth the first sound of the Word of God from the lips and heart of John West when he made, as we read, his first trips to the bands of Indians within range of this spot. In that little log cabin that I have referred to, he also opened a school and planted the first seeds of the educational system of the Church of England which proved such a great blessing to the people of this country before any public school system was created here. In that little log cabin was born St. John's College with its associated schools, with their long history of beneficence in this land. And what shall I more say? Time would fail me to speak of the work among the white settlers of the early colony, the foundations of which were laid by John West. Ministering first to the group of Scotch settlers brought out by Lord Selkirk and to the employees of the Hudson's Bay Company around Fort Garry and other points near



by, he, and those who followed him, gradually extended the work up and down the Red and Assiniboine Rivers, and established churches and schools, and thus laid the foundations of Christian communities which made this then far-off land a bright spot in the outposts of a Christian civilization.

When I was in Canterbury a short time ago and viewed with admiration its majestic cathedral, its grand old college and the other splendid equipment of church life, and when I looked from them at little St. Martin's Church, thirteen hundred years old, and at St. Augustine's cross which marks the spot where King Ethelbert received Augustine on his landing, I felt there was a great inspiration in looking at beginnings even if they were small beginnings, especially if you look at them in the presence of all that God has wrought by means of them.

My dear people, in a much smaller way and with a vista of a much smaller span of years we are musing of beginnings, and looking at their wonderful results today. Let it fill us with a devout inspiration and also with a lofty aspiration. And more. Let it fill us with a reverent gratitude for the past to which we owe so much, and high hopes for the future. I said that this was a very sacred spot. I wish that we were in the old building in the midst of God's Acre over the way. The name St. John's, "Old St. John's" as we term it, should be a name not merely fragrant with blessed memories but also replete with a sense of profound thankfulness throughout the whole Province of Rupert's Land as the birthplace of Anglicanism throughout this great West.

And today, as we walk about these sacred precincts, we must remember that we are treading where those Saints of God have trod, John West, David Jones, William Cockran, John Smithurst, Bishop Anderson, and greatest of all, Robert Machray.

While we thank God for their lives and their work, let us seek to walk worthily of them and beware how we build, and what we build, upon the foundations which they laid. With full hearts we leave this sacred spot, "The Upper Church," and wend our way to the stations which grew out of it: Middlechurch, Lower Church, as St. Andrew's was first called, St. Clement's and St. Peter's, all daughters of the mother church of St. John's.

God be with us in our pilgrimage, and let each spot as we reach it touch our hearts and make them pulsate with grateful remembrance.—Address given by the Archbishop in the Churchyard of St. John's Cathedral when the pilgrimage was starting out.

# *Address at St. Paul's, Middlechurch*

By the Rev. R. C. Johnstone, LL.D.

**Y**OU have already heard from His Grace of the beginnings of the Church of England at what is now known as St. John's. The first missionary to the Red River was a man of boundless energy and wide outlook. It was not enough for him that he should simply minister to the folks at Fort Douglas, where he took up his abode temporarily on this day one hundred years ago. He felt he must go farther afield. He saw that his congregation at St. John's was often augmented by the presence of folks from Image Plain, six miles to the north, and he realized that these must come at great personal inconvenience and discomfort, especially during the winter season. He made up his mind that Image Plain must be the next point to be tackled. At first the place of meeting here was small and humble, but as the congregation grew in numbers, a larger building was erected. The church, of which there is a picture in the Programme, is either the second or the third St. Paul's. It was much larger than the present building, and one can readily understand that this was so because of the greater extent of territory dependent upon it for church services.

The first clergyman to be associated with St. Paul's was the **Rev. D. T. Jones**, who came out from England in 1823 to take up the work laid down by Mr. West when he returned to England.

This church, to which I have already referred, was set apart for divine service on January 30th, 1825.

In the immediate vicinity the river lots were all occupied, and there was a range of settlers all along the course of the river whose names ought to be spoken with respect and reverence. As the Incumbent of St. Paul's for five years, I had the honour and pleasure of knowing not a few of those during the closing years of their lives, and I can speak from personal knowledge of their splendid qualities. There were Pritchards, Works, Ballendynes, Masters, Slaters, Fiddlers, etc.

In the autumn of 1825, the **Rev. William Cockran**, afterwards Archdeacon, came to assist Mr. Jones in his care of the Red River churches, and for some time those two splendid men worked together with much success. It was in this year also that the first native Indian was admitted to the Holy Communion. She was the wife of a European settler. Very soon afterwards her daughter followed her example, and these results of their prayers and labours were a great inspiration to the two faithful pastors. Mr. Jones returned to England in 1838, after fourteen years faithful work in the Red River Settlement. It is not an easy matter to tell with accuracy the incumbency of Mr. Jones at St. Paul's, because it would seem that he had for the greater part of his stay on the Red River the supervision of all the

work that was being carried on in the district. After the departure of Mr. Jones, Mr. Cockran was left with the care of four churches. In 1839, the **Rev. John Smithurst** came to his assistance, and while he lived at St. Peter's, or the Indian Settlement, his name is associated with the other churches as well. In 1841, the **Rev. Abram Cowley** joined the band of missionaries, and for a time assisted Mr. Cockran both at St. John's and St. Paul's. His desire was set upon work among the Indians, and so he was very soon detached for service among the natives on the shores of Lake Manitoba.

There have been many red-letter days in the history of this old parish. The first of those that occurs to me is the ordination of **Mr. John McAllum**, a Master of Arts of the University of Aberdeen, which took place in old St. Paul's. He had come out to the Red River to be the headmaster of St. John's Academy, which really laid the foundations of our present St. John's College. The Bishop of Montreal, who was then making his memorable visit to the churches of the Settlement, ordained Mr. McAllum to the Diaconate on June 30, 1844, and on the Sunday following to the priesthood. In his diary, Bishop Mountain tells us that the congregation present on this occasion was an exceedingly good one. On the last named occasion the Church was crowded to excess, and many who could not find room inside were content to stand outside at the open windows. At a Confirmation held in St. Paul's by the same bishop, one hundred and fifty were admitted to the rite of laying on of hands.

The Bishop tells us in his diary that "The Middle Church, which is not quite completed, and which has been built by the unaided exertions of the congregation, is an edifice of stone, sixty feet long." He also tells us that "The Middle Church has a communion place, with rails in front of it," while at both Upper and Lower Churches he found "no communion table, and no place reserved for it."

More than twenty years ago, during my incumbency of St. Paul's, there were still alive several of those who had been confirmed by Bishop Mountain. Their reminiscences of the landing of the good bishop at what is now the Middlechurch Ferry, called up before one's mind the landing of St. Augustine at Thanet, in 597.

Time would fail me were I to try to speak to you of all the men who since 1823 have been associated with the work of the church here. For several years, dear old **Archbishop Machray** (he was young then) was the pastor of this parish; for several years also the present Archbishop, when a boy, sang in the gallery choir of old St. Paul's, and after his ordination returned to minister to the faithful souls of his home parish; the present Dean had also for a time the care of the flock here. One clergyman, who was here for many years, is still gratefully remembered by the few old people still to the fore, the **Rev. John Chapman**. Another veteran who was long closely associated with St. John's College and St. Paul's Church was the **Rev. Samuel Pritchard**. The **Rev. Ivan C. Fortin**, the **Rev. Joseph Page**, and the **Rev. A. Silva White** are among the other clergy whose names occur to me in connection with this old parish—all held in

affectionate remembrance. Probably no one has done more faithful service, or has been more true to his high ideals, than the present rector, whose sterling goodness commends him to all who know him.

St. Paul's has had a chequered career—has weathered many a storm—and has, we trust, many years of successful church work in the future.

Bishop Doane of Albany, at the time of the Seabury Centenary celebration, held in Aberdeen, Scotland, in 1884, closed one of the most eloquent speeches to which I have ever listened with words spoken by Peden the Covenanter on a memorable occasion, and I feel I cannot do better than apply them to the present time and place, and hand them on to you: "Now praise the Lord; the wark o' the Lord gangs bonnily on."

## *Sermon by Right Rev. J. G. Anderson, Bishop of Moosonee*

Delivered in St. Andrew's Church, Red River, October 14th, 1920.

"This shall be written for the generation to come:  
Another people which shall be created shall praise  
the Lord."—Psalms 102:18.

It is almost unnecessary that I should explain the reference of these words. They were meant to be a reminder of God's wonderful dealings in the past with His chosen people Israel and of the object of those dealings, viz.: "that they might set their hope in God and not forget the works of God, but keep His commandments." They also recalled the fact that God had from time to time revived the nation and given them a vision of a higher life both in temporal and spiritual things, provided they remembered God and His mighty works, repented of their sinfulness and turned to Him with all their heart.

God's great work was to build up Zion with the view of extending His Kingdom over all the nations of the earth. Therefore He taught His people that it was their duty to record His goodness and His wonderful doings for their own benefit and for the benefit of their children and succeeding generations in order that the great work of God should not be lost sight of and should be carried on continuously.

Our Saviour in His day called the attention of the Jewish nation to the same truth when He uttered those memorable words: "My father worketh hitherto and I work." Notice the continuity. That continuity of work cannot be interrupted or broken without loss. It is our duty and highest wisdom—each in our day and generation to swing into line with the eternal energy—to be a force among forces—to be workers and producers—sowers and reapers—and then we shall be assured of the help and favour of God and our lives shall retain their best tone and flavour.

In saying this, I am trying to give you a picture of what I conceive to be the meaning of our Centenary Celebration—respite, circumstance, prospect—"to look back, to look round and to look forward."

Last Sunday in all our Churches it was the aim of the selected preachers to recall to our minds how God has been guiding and blessing the work of faithful missionaries who have lived and worked in the power of His Holy Spirit and in accordance with the plan of the Holy Ghost as mapped out in the Acts of the Apostles: "Separate me Barnabas and Saul for the work whereunto I have called them." After considering during the week, how far God, the Holy Ghost, has led us in extending Christ's Kingdom throughout our Ecclesiastical

Province, we propose, next Sunday, to offer our thanksgiving for what He has enabled us to do, and to take courage and go forward.

It is my duty today to make a small contribution to the task of recalling the things which have happened in our country according to the good hand of our God upon us.

I might say for myself, and I think I can venture to speak for other Bishops who were there, that the visit or pilgrimage to Canterbury which was made the day before the actual opening service of the Lambeth Conference, was one of the most instructive and inspiring events of that gathering. As we listened in the ancient Cathedral to the gracious words of greeting and the weighty historic references addressed to us by the Archbishop of Canterbury seated in the chair of Saint Augustine, our hearts were stirred within us as we realized that we were privileged to be leaders in carrying on the continuity of the work of the Church in the British Empire which had its greatest beginning on that spot. Again, as we visited and examined such places as the ruins of St. Augustine's Abbey, the remains of St. Pancras and the Saxon Church of St. Martin with its unbroken record of thirteen centuries of Christian worship marking the scenes of the labours of the earliest missionaries in Britain and the tombs where they rest from their works, we could not but feel some sense of the responsibility, which was ours, to prove ourselves faithful as they did, and to do our bit in carrying forward the torch of Christian truth wherever our lot was cast.

Now, I want you to notice that this pilgrimage to Canterbury links us with our pilgrimage today to this Church and other historic churches on the Red River.

The church thus founded at Canterbury reached us in the mission to the Red River Settlement when the Rev. John West arrived on October 14th, 1820. He was followed in 1823 by the Rev. David Jones, and in 1825 by William Cochran, afterwards Archdeacon, whose prodigious labours in Church and soul-building for forty years, all along the Red River from St. Peter's to St. John's, and along the Assiniboine from St. John's to Portage la Prairie are familiar to most of us by history, tradition, or personal knowledge. His remains were buried at the entrance to this Church—one of the memorials of his work and the central scene of his activities. The missionary stream from England ran slowly for a time. It was not till 1839 that the Rev. J. Smithurst arrived to take the place of Rev. David Jones who had returned him. Then came Abraham Cowley in 1841, also afterwards Archdeacon, who began work at Fairford and afterwards returned for a long period of service on the Red River. His remains are buried at the entrance to St. Peter's Church, emblematic of his work for over forty years among the Indians.

The Church at the Red River had now come of age and fittingly reaped her first harvest of native lay missionaries, who were sent out to the regions beyond. John Hope went to the shores of Lake Winnipeg; Henry Budd, still farther to the Saskatchewan, and James Settee farthest of all, to Lac La Ronge.



The Rev. James Hunter, afterwards Archdeacon, arrived in 1843 and went out to the Saskatchewan to gather in the harvest of Budd's sowing, where he found over four hundred Indians ready for baptism. He remained in charge while Budd went to open a new mission at Nepowewin.

Eighteen hundred and forty-four marked the visit of Bishop Mountain, of Montreal. The congregations at the various stations mentioned grew rapidly and it was felt that organization was necessary, so it came to pass that the huge district stretching from the Niagara watershed to the Rocky Mountains, was formed into the Diocese of Rupert's Land.

It was in every way fitting that David Anderson, the first Bishop, was consecrated in Canterbury Cathedral. After a voyage to York Factory, in the Hudson's Bay Company's annual vessel, the Rev. John Chapman and Bishop Anderson came overland, bringing with them Robert Hunt, who afterwards went to Lac La Ronge to gather the fruits of Settee's labours as Hunter had done at The Pas in the case of Budd.

Bishop Anderson reached the Red River early in October and preached his first sermon in the old wooden Church of this parish on October 7th, 1849, from 2nd Cor. X:14: "We are come as far as to you also in preaching the Gospel of Christ," administering Holy Communion to one hundred and sixty-seven persons. He consecrated the new stone Church in December of the same year, and a year later, in this same church, ordained the first native clergyman, Henry Budd, whom we have already mentioned as being the pioneer lay missionary on the Saskatchewan. The C.M.S. records mention that a huge congregation of eleven hundred assembled on that occasion from all parts of the Red River, and three hundred received Communion.

With the advent of Bishop Anderson the work began to spread more rapidly to all parts of the Diocese and the missionary stream from England flowed faster. There arrived in quick succession during the next fifteen years, John Horden, C. Hillier, W. W. Kirkby, E. A. Watkins, W. Stagg, H. T. T. Smith, and R. Phair. Besides these, W. Mason, a Wesleyan missionary, received Anglican orders and joined the Diocese in 1852. Mason's Cree Syllabic Bible is one of the memorials of his work.

Men of the country also were not lacking in their missionary duty, the following being ordained successively: Robert McDonald, Thomas Vincent, Thomas Cook, J. A. Mackay, James Settee, H. Cochrane, Henry Budd, Jr. Baptiste Spence, and G. Bruce, all, I believe, students of St. John's College, which has been increasingly, up to the present time, of untold importance in enabling the Church in this Province to be largely self-supporting.

With this increase in the number of missionaries came another advance. Horden was sent to open a mission at Moose Fort; Archdeacon Hunter went to the McKenzie River to open a mission among the Tinne Tribes of Chipewyas, and Tukudh, and W. W. Kirkby



went still farther to the Yukon within the Arctic Circle. Other later missionaries in McKenzie River were Robert McDonald, who took Hunter's place. He is better known as Archdeacon McDonald, the translator of the whole Bible and Prayer Book into Tukudh. Bompas arrived from England to succeed McDonald who had been reported dying, then came W. D. Reeve, afterwards Bishop, and Rev. A. Garrioch.

Then came Bishop Machray, whose wonderful labours I need not mention as they are fresh in your memories. I will only say here that the fact that he became successively Archbishop of Rupert's Land, Metropolitan of the Province, and then Primate of all Canada, speak eloquently for the extent and success of his labours.

Another epoch in our century ushered in, in 1872, was the division<sup>\*\*</sup> of Rupert's Land in order to meet the need of extension. Three new Dioceses were formed: Moosonee, Athabasca and Saskatchewan. Horden, Bompas and McLean were the first Bishops respectively.

Since 1872 six other Dioceses have been formed: Qu'Appelle, McKenzie River, Calgary, Yukon, Keewatin and Edmonton, so that the end of the century finds our Church organized as an Ecclesiastical Province comprising ten dioceses instead of the one original diocese, covering the same area.

The Parish of St. Andrew's has borne no small part in the development chronicled above. I have already alluded to several important events which took place in the early years in his Church. I mentioned also that missionaries were sent out from this parish from time to time, some of whom are still at work in this Ecclesiastical Province, "and some have fallen asleep." Among others, there were three with whom I was personally acquainted, viz.: Malcolm Scott, who became Archdeacon of Athabasca, R. R. McLennan and D. D. McDonald. I may also mention that Revs. J. Grisdale and R. Young, who were pastors here, became Bishops of Qu'Appelle and Athabasca respectively, and your humble servant, the preacher, who spent most of his boyhood here, has been privileged to be one of the successors of Horden in the Diocese of Moosonee. I had the joy of being consecrated in this Church.

The work in my own Diocese began, as already mentioned, with the advent of John Horden to Moose Factory in 1851. He was ordained deacon and priest in 1852 on the first visit of Bishop Anderson to Hudson's Bay, who decided on this action instead of taking Horden back to study for Orders at Red River, because he had made such astonishing progress with the language and missionary work generally. He was not mistaken, for Horden's own progress was repeated in the progress of the work from the first to last of his forty-one and a half years' work as lay missionary, pastor and Bishop. Stations were opened one after another in quick succession in all directions: at Albany, where Archdeacon Vincent laboured for nearly forty years; at Rupert's House where such men as the present Bishop of Keewatin, Archdeacon Woodall of Moosonee, Archdeacon Mackay of Saskatchewan; at Fort George, where Watkins, Peck and Walton laboured

and so on inlands, westward to English River and throughout the whole course of the Albany River five hundred and seventy-five miles to Marten's Falls, Fort Hope and Osnaburgh; eastwards five hundred miles to Namioka, Mistasinni, Nitchekun; southwards to Wasuanito, Brunswick Matagama and Flying Post, and then last of all, besides the starting of several new stations came the recent extensions among the Eskimo from Great Whale River to Baffin's Land by our veteran Eskimo missionary, Dr. Peck, who founded the stations at Blacklead Island (1894) and Lake Harbour (1909).

I have mentioned the growth of work in my own Diocese chiefly because it is an illustration of what has happened in other Dioceses of our Ecclesiastical Province.

So today we may well thank God for the blessings He has vouchsafed to give us, and by means of our Centenary Celebration, record the things He has done that those who succeed may take courage and carry the standard of Christian truth onwards and forwards so that "all the people created in Christ Jesus throughout this vast territory in days to come may according to their opportunity praise the Lord for the great things He has done, as we do today.

## *St. Clement's*

Address by the Venerable Archdeacon Thomas, General Missionary  
of the Diocese of Rupert's Land, and formerly Rector of  
St. Clement's, October 14th, 1920.

OUR pilgrimage is well-nigh ended, for we have reached the last of the hallowed places to be visited by us today. "Far from the maddening crowd's ignoble strife," amid the quiet graves of its peaceful churchyard, where "the rude forefathers of the hamlet sleep," stands St. Clement's, the smallest, but most serenely beautiful of all the Red River churches.

It was opened for divine service on December the 1st, 1861, and was consecrated three years later by the Right Rev. David Anderson, first Bishop of Rupert's Land, assisted by the Venerable Archdeacon Hunter. Thus St. Clement's came into existence a few years before the death of Archdeacon Cockran, and just previous to the arrival of Archbishop Machray. It cannot, therefore, lay claim to a history like unto that of St. John's, St. Paul's, St. Andrew's or St. Peter's, but regards herself as the little sister of them all. For many years this parish church was the official chapel of the Lower Fort, and on the first day of the week gallant gentlemen adventures of the honourable Hudson's Bay Company, clad in broad cloth, and their ladies in silks and satins, made their way to this little house of God, and sat in seats reserved for their occupation. It was also for some period the garrison church of the lower Red River and scarlet tunics added a gay colour to many a scene of early Sabbath splendour.

St. Clement's cannot claim the proud distinction of being built by Archdeacon Cockran, that wonderful man of God and great creator of stone churches, yet every old resident delights in the knowledge that the builders of St. Clement's owed their skill to the instruction of the creator of St. Andrew's and St. Peter's, and that one large stone in the southeast corner of the building was placed in position by the noble man himself.

For forty years this little temple made with hands, occupied a unique and important position in the spiritual and educational development of the settlement. Its Registers contain the names of the highest in the land, and its records preserve much that is important both to church and state. Then a change came over the condition and environment of the district. The Lower Fort Garry ceased to hold its important position in the tradings of the great company; the troops were moved to other quarters, and the congregation entirely changed its identity. No longer did the fashionable ladies and gentlemen of the mid-Victorian era fill their accustomed seats in the church. The voice of command as the soldiers arrived was no longer heard, but there remained a congregation of humble men and women who

had been taught to love and fear God by the devotion of the early missionaries. In the front seat, right under the pulpit, there used to sit on many an occasion, an aged servant of God, the Rev. James Settee, who one hundred years ago today travelled in the canoe by the side of John West as he made his way up-stream to the Red River Settlement. He was one of the two Indian boys given to the first missionary for education, and after a long life of devotion and service to the church, he spent the last years of waiting and expectation in this parish.

Other changes have from time to time taken place. A town has grown within sight of these hallowed walls; factories and foundries have contributed discordant noises to the harmony of nature, but in spite of it all St. Clement's retains its beautiful tranquility and peace.

On the north side of the present Altar, you will see the little holy table of by-gone years, still vested in its original cover, and before which the minister of this church is required to stand on Christmas Day and Easter Day and "break the bread of life," as did his predecessors of old. No link with the past is permitted to be severed.

The bell that called you together for worship here is the same that called the good people to prayer in the first church built by John West at St. John's. It served its original purpose for fifty years, and was then given to St. Clement's by the first Bishop of Rupert's Land. It was cast in London in the year 1820 and made its perilous passage from England to the Red River Settlements by Hudson's Bay steamer and York boat. The description of its erection at St. Clement's brings to mind the burial of Sir John Moore at Corunna, for the record reads: "The bell was put up after dark, the workmen being assisted by bonfires and lanterns."

The east window, which as you will see, is of exquisite workmanship and represents our Lord in the act of blessing little children, is of very beautiful significance. The first burial to be made in this churchyard was that of a little child, the son of George Kipling, and later on the congregation gave the window "To the glory of God, and in memory of all the children buried in St. Clement's."

And now our pilgrimage must end. "We have heard with our ears, O God, our fathers have told us, what Thou hast done in their times or old." We have seen today, with our eyes, some of the results of the mighty working of the hand of God, and how the love of Christ has been made known to the people of this Red River valley, and let us close our pilgrimage, as did Simeon of old, in the words of Nunc Dimittis: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

# *The History and Present Status of Church Work Among the Native Races in Rupert's Land*

By Venerable Archdeacon J. A. Mackay, D.D.

THE subject allotted to me is "The History and Present Status of Church Work Among the Native Races in Rupert's Land." As there are other speakers who will follow on the same subject, I shall leave them to deal with the work among the native races with whom they are better acquainted than I am, and I shall generally confine my remarks to the work among the Cree Indians, with which I am most acquainted.

As we all know, when the Rev. John West landed on the banks of the Red River one hundred years ago, the Indians were almost the only inhabitants of the country. There was the little strip of settlement along the banks of the Red River and there were the trading posts of the Hudson's Bay Company scattered throughout the wilds. The Indians were all sunk in the darkness of heathenism. At the same time, however, a way had been prepared, as it were, for the Herald of the Cross. When the Canadian Government took over Rupert's Land, they found that the way of good government had been prepared for them by the humane manner in which the Indians had been treated by those who had been before them the rulers of the country, the Hudson's Bay Company. In the same way, although there had never been any direct efforts made to christianize the Indians, they had learnt that the white man, who not only traded with them but who had authority over them, had a religion. In those days, more than one hundred years ago, it was a rule of the Company that the Sabbath should be observed as a day of rest, and that divine service should be held every Sunday, and to this end, every trading post was provided with a supply of Prayer Books. Also, the Company's instructions were, that the Indians should be invited to attend the Sunday services.

I cannot claim that my memory goes back one hundred years, but I easily remember things that happened more than seventy years ago. I was born and spent the early years of my boyhood at a Hudson's Bay post, in what is now the Diocese of Moosonee. My father was a Hudson's Bay officer, and I remember his assembling the employees of the Company in the fort over which he had charge, to attend divine service on Sundays, and often several Indians coming in, and behaving quietly and devoutly, apparently interested, although, of course, they could not understand the service. The way was prepared, and when the message came in their own language the Indians were generally ready to receive it.

Rev. John West, as we know, spent only three years in this country. He built the first church and started the first school here in Winnipeg, near where St. John's pro-Cathedral now stands. He gathered in a white congregation, but his work was not confined to the white population. From the very first the Indians were his chief concern, and he built for the future and laid a good foundation for the years to come. One of his foremost plans appears to have been to raise up men who might become evangelists to their own countrymen.

Four of the boys whom he took for education and training I have known personally, and have been associated with in the work—Henry Budd, James Settee, Charles Pratt and John Hope, each and all of them men of earnest and devoted piety.

Also, John West did not confine his work to the locality in which he first planted the standard of the Cross. Out on the prairie he visited Brandon and other trading posts, and, on the shores of Hudson's Bay, he extended his work as far as Fort Churchill.

Mr. West came out as chaplain to the Hudson's Bay Company, but two years after his arrival the work was taken over by the Church Missionary Society of England, and from that time on, the largest part of the work of the Church was supported by that Society. Few of us realize what the Canadian Church, as it stands today, really owes to the Church Missionary Society.

When I was ordained to the ministry fifty-eight years ago, the number of clergy in the whole of what is now the Ecclesiastical Province of Rupert's Land was twenty-two, and out of that number nineteen were connected with and supported by the C.M.S.

When this country became part of Canada, what would have been the position of our Church if it had not been for the work of the Church Missionary Society? And now that our Church in Canada is undertaking full responsibility for our Indian Missions, only for that Society, there would not have been today many congregations of Christian Indians to care for, rather we should probably have had reason to bow our heads in humiliation at our Church's miserable neglect of its responsibilities towards our red brethren.

The same ship that was to convey Mr. West homewards from York Factory brought out Mr. Jones to succeed him and carry on the work, and from that time the C.M.S. kept up a supply of missionaries. In those early days the Society sent of their best. Jones, Cochran, James, Hunter, and others who might be named were no ordinary men.

It soon became necessary to form a separate settlement for the Indians, and the St. Peter's Indian Settlement, now generally known as Dynevor, was started. The names of Archdeacon Cochran and the Rev. John Smithurst are associated with the formation and growth of this Settlement. Indians came from far and near, from as far as York Factory on the northeast and Saskatchewan on the northwest, to settle, not so much for worldly advantages, as to be within reach of Christian privileges.

When the time came for the extension of the work into the regions outside the Red River Valley, Henry Budd, the first of Mr. West's converts, the boy that he had taken for training with a view to this very kind of work, was selected. He was sent to the Cumberland district to commence work on the Saskatchewan, and he established a mission at a point called The Pas, where the Hudson's Bay railroad now crosses the river. This was in the year 1840; Henry Budd's work was so successful that two years after, when the Rev. J. Smithurst visited the mission, he was able to admit eighty-five Indians into the Church by baptism. In 1844, James Hunter, afterwards Archdeacon, arrived from England and took charge of the work.

About this time another extension of the work was decided upon, and again one of John West's boys, James Settee, was chosen to carry the message to the Indians of Lac La Ronge and the Churchill River. Here, too, the work made good progress, and in 1847, three years after his arrival at The Pas, Mr. Hunter visited Lac La Ronge and admitted one hundred and seven Indian converts to the Church by baptism.

In 1850, the Rev. R. Hunt arrived from England and under his ministrations the work continued to grow and prosper. Mrs. Hunt was a lady of remarkable capability and devotedness. It is nearly sixty years since Mr. and Mrs. Hunt left to return home after ten years' work, but their names are not yet forgotten, and there are those still among the Indians who speak of them with affection and reverence. A memorial of their work remains today in a beautiful church, standing on the banks of the Churchill River at the Stanley Mission.

While the work was being extended in the interior of the country, the attention of the C.M.S. had been directed to the Indians on the Bay, and in 1851 Mr. John Horden, a young layman, was sent out to Moose Factory. He was not the first to carry the Gospel to the Indians on the Bay. In 1840, the Wesleyan Methodist Society of England sent the Rev. George Barnley to open a Mission at Moose, and in subsequent years he visited other posts on the Bay and in the interior.

I think of George Barnley as my spiritual father. I received baptism at his hands, and he was my first teacher in spiritual things. By an amicable arrangement between the two Societies, the Wesleyan Missionary Society withdrew from the work and the Church Missionary Society took it over.

The story of the life of John Horden is the story of the work in the Bay. For a time, from 1852 to 1857, he had as a fellow worker the Rev. E. A. Watkins, who was stationed at Fort George. I had the privilege of working under both these men, first for two years with Mr. Watkins at Fort George, and then for three years with Mr. Horden at Moose, and personally, I owe a great deal to both of them.

John Horden laboured for forty-one years, first as layman, then as a Priest, and afterwards as a Bishop, and he is laid to rest in the cemetery at Moose Factory among the people whom he loved and to whose uplift he devoted his life and powers.

About the time that John Horden commenced his work at Moose, Abraham Cowley was sent to open a Mission among the Salteaux Indians of Lake Manitoba. The Fairford Mission was founded by him, and after many years of faithful and successful work he was called to take charge of St. Peter's Indian Settlement, where he remained to the close of his life, revered and respected by all who knew him. He was appointed by Bishop Machray, Archdeacon of Cumberland in succession to Archdeacon Hunter, and for many years held the post of secretary to the Church Missionary Society.

To return to the work of the interior. In 1857 it was resolved to make an effort to commence work among the Indians of the Plains in Saskatchewan, and Henry Budd, who had then been for some time in Holy Orders, was again sent to the front. He opened a Mission at Fort a la Corne, the Mission being generally known as the Nepowewin Mission. The Indians of the Plains are of a different stamp from the Wood Indians. In those days they were haughty and warlike, and they had very little use for the white man and his religion.

It cannot be said that the La Corne Mission was a success, so far as the Plain Indians were concerned, but stragglers from different parts gathered around, and it became, as it is at the present time, a fairly flourishing Christian Community.

It was not until 1874 that any really effective work was done by our Church among the Plain Indians. In that year John Hines commenced work at the Sandy Lake Mission, and Joseph Reader at Touchwood Hills. The Touchwood Hills Mission, with the Gordon Boarding School in the Diocese of Qu'Appelle, is the result of the work commenced by Mr. Reader, and when the Rev. John Hines resigned the work at Sandy Lake, after many years of faithful effort, he left behind him one of the best instructed and most progressive Christian Indian communities in the country. You are not required to take this statement on trust, for you have before you a Sandy Lake Indian, the Rev. Edward Ahenakew, who will address you before this meeting is over.

On the Battleford Reserves we commenced work among the Crees in 1877, the year after the Government had made a treaty with them, and a few years later we commenced work at Fort Pitt, now the Onion Lake Mission and the farthest western limit of our work among the Cree Indians.

The time allotted to me will not allow me to deal other than very briefly with the first part of my subject, and I shall have to deal still more briefly with the latter part—"The Present Status of Church Work Among the Native Races in Rupert's Land."

The total Indian population in our Ecclesiastical Province is in the neighborhood of 17,000 with over 3,000 Eskimos. Of the Indians, over 40,000 have been Christianized and there are still nearly 6,000 heathen. Of the Christian Indians about 18,000, or roughly speaking nearly half, belong to the Anglican Church. As might be expected, the oldest missions are generally the most advanced. Referring to the Diocese of Saskatchewan with which I am best acquainted,



the older Indian Missions are organized on the same footing as the white parishes. They are assessed for the support of the clergyman and for all the other objects to which the parishes are expected to contribute, and they are entitled to representation in Synod.

The Woman's Auxiliary also has extended its organization among the Indian women, and it would be difficult to find more enthusiastic branches than some of those in our Indian Missions.

The Indians, both men and women, when they receive proper instruction and adequate ministrations, are at least as good workers and as liberal givers, according to their means, as the members of white congregations. They are also good church-goers, and there is no difficulty in getting a congregation together, Sunday or week-day, especially in the Northern Missions where they do not come much in contact with white people; and wherever we have Churches and congregations to attend them, they are seldom closed, even when there is no clergyman to officiate. When Sunday comes there is almost always some one ready to act as reader, and in some missions we have regular lay readers holding the Bishop's license. Many of our Indian congregations have only occasional visits from a clergyman, in some cases not more than three or four times a year.

The important matter of education cannot be described as generally satisfactory among our Indians. The support of schools is a duty of the Government, guaranteed to the Indians by treaty. There are day schools on most of the Reserves, but it must be admitted that they are not a success. There is no question that the residential school is the most effective for the uplift of the Indian. We shall do well in this regard to take a lesson from our astute competitors of the Roman Church. We have endeavoured, sometimes perhaps against our judgment, to fulfil the requirements of the Indian Department in the matter of day schools on the Reserves, and sometimes we have allowed the residential schools to be closed.

The Roman Church authorities have never had much use for day schools, and they have never allowed a single residential school under their auspices to be closed. We need more residential schools. We are losing ground and losing many of the rising generation through the lack of them.

These brief remarks on the status of Church work among our Indians would not be complete without some reference to the part they played in the Great War. Our Church teaches loyalty in its services. We take this as a matter of course, but it comes home with more reality to the simple mind of an Indian.

Old Atukukoop, the chief at our Sandy Lake Mission, was an interesting example of this at the time of the rebellion of 1885. The rebel Indians sent runners to him inviting him to join them. His reply was: "I am not going to join you. I am not afraid to fight, as you all know who used to be behind me in the old fighting days. But I am a praying man now. I pray for the Queen every Sunday when I go to Church, and I cannot pray for the Queen and shoot down



her soldiers, at the same time." That is the way in which the services of our Church appeal to the Indian mind, and when the call came in the Great War, the young men of our Christian Indian congregations responded readily and proved, not only that they were the same fighting race as of old, but also that the teaching of their Church had imbued them with the spirit of loyalty to their King and country.

One of the greatest needs of the Church at the present time, if it is to prove worthy of the heritage handed down by the Mother Church, is men willing to devote themselves to the Indian work as the men did who were used by God to build up the work in days gone by. It is a serious question and those who take it up need to take it up seriously. It needs devoted men, physically and mentally fit, and realizing that there is a work to do affording unique opportunities, and offering the very highest rewards to the man who consecrates his best powers to the service of the God who gave them.

# *History and Present Status of the Work Among the Native Races in Rupert's Land*

By Venerable Archdeacon Tims at the Centenary Celebration,  
October, 1920.

I COUNT it an honour and a privilege to be asked to speak at the Centenary Celebration.

I can not yet look back upon forty years' of work, but I rejoice to think that in the early days of my work I was privileged to shake hands with old James Settee, one of the boys brought, I believe, by John West to the Red River Settlement and educated in the school which the latter founded. This was in 1887, when I first came to Winnipeg from the West to take part in the Provincial Synod and attend the consecration of Bishop Pinkham. I shall never forget that occasion. I was billeted at the St. John's Ladies' College, and enjoyed meeting there Archdeacon Cowley and Bishop Whipple. I also met Bishop Horden and a few others whose life work among the Indians was closing as mine was beginning.

My first interest in the Indians of this Province was when, as a lad, I listened to Archdeacon Kirkby in the town hall of Oxford, England, as he told of the needs of the Indians in the far north, and of the travels and privations of the missionaries who sought to take the glad news of salvation to them. In the course of time, and under God's guidance, I found myself destined to open a mission to the wild Blackfoot Indians, just then (in 1883) settled upon their reserve.

I cannot claim to be the first missionary of our Church in the West for, as I travelled north from Helena, in Montana, I met the Revs. Sam. Trivett and H. T. Bourne already at work among the Bloods and the Rev. George Mackay among the Peigans. My destination was a hundred miles further north, at the historic Blackfoot Crossing, where the treaty with the Blackfoot, Blood, Peigan, Sarcee and Stony Indians had been made in 1879. There were but few white people in the country at that time. Bishop Maclean was spending all his energies in securing for each Indian Tribe a resident missionary, while not neglecting the few white settlements in his vast Diocese. Only one clergyman was at work solely amongst white people in the whole of Alberta (not then a province) and that was the late Canon Newton, whose headquarters were at Fort Saskatchewan, east of Edmonton. Macleod and Pincher Creek were served by the missionaries to the Indians, and Calgary was, apart from the N.W.M.P. Barracks, merely a group of tents.

Until the western tribes were settled upon reserves it was dangerous or impracticable to do any work amongst them. The Roman

Catholic priests had been in touch with them as they visited the trading posts. The Methodist missionaries, notably the Rev. G. Macdougall and his son, the Rev. John Macdougall, had also come in contact with them as they worked among the Stonies, but otherwise, although the Gospel message had been carried along the waterways to the far north, the prairie Indians had been left uncivilized. As soon as conditions warranted, the Rev. G. Mackay and Rev. S. Trivett were sent south from Prince Albert and Stanley, respectively, to the most southerly reserves. A missionary for the Blackfoot tribe was appealed for by the Bishop and the C.M.S. responded with the offer of the services of the Rev. D. Statker Hunt, son of a former missionary at Stanley on the English River. Family considerations prevented his coming, and the following year I was appointed to come in his stead and supply the urgent demands of Bishop Maclean, then in England. Two years later Mr. (now Canon) Stocken came out at my invitation to assist in the work, and on my first furlough in 1889, I met and induced Mr. (now Rev.) W. R. Haynes to come also. These two co-workers of by-gone days with myself are still alive and in harness, and this fact helps to emphasize the newness of the work on the Western prairies. Two others I should mention who have gone to their rest, Rev. F. Swainson, who gave a few years to the Blackfoot and Blood Indians and then did such a wonderful work in England; and the Rev. S. J. Stocken, who died after many years' work among the Blackfoot.

The condition of the Indians at that time both morally and spiritually as well as physically was at a very low state. Physically they were reduced to a state of practical starvation. The buffalo had disappeared and the skin tents were all worn out. Of buffalo robes they had none left. The Hudson's Bay blanket had taken the place of the buffalo robe, and the factory cotton flour sack had superseded the buckskin shirt and dress. Their food, once buffalo meat without stint, was confined to rations of beef and flour doled out by Government officials. Morally they had descended to the depths of iniquity. Gambling, thieving, lying, and adultery were common. They gambled away all they possessed even, it was said, to their wives. They stole anything and everything in sight that they desired, and this from each other as much as from the white man. Their religious rites, such as the Sun Dance, were made seasons of debauchery. As to religion, they were without God and without hope. Their religion appeared to be a sort of Pantheism. They worshipped the sun, moon and stars; the trees, rivers and lakes; the earth, fire and water, thunder and lightning. In everything they seemed to see only evil spirits bent on their destruction. The sun was their chief object of worship. To it (animate in their language) they offered their body and their blood. Their vows in time of trouble or sickness were generally made to the sun at the Sun Dance which always took place when the first saskatoon berries were ripe, so that berry soup could form the principal food for the feast. Men went through the tortures of the dance to fulfil the vows made during the year. They cut off their fingers and tied the portion amputated to the Sun Lodge pole and they cried, "O Sun, pity me, I give you my

body and my blood." Their hope of an hereafter was in the Sand Hills with horses to ride and buffalo to hunt. Their prayers were all for earthly enjoyment, for food to eat, for sugar and tea and tobacco. They told the spirit in the sun that they were always good. They never lied, they never stole, they never committed fornication or adultery; they were righteous, straightforward, but everyone else was bad! They practised polygamy. Some had as many as four wives, frequently sisters. Patriarchal custom was not like the Indians. They loved paint and trinkets; their chief clothing was the breech cloth and blanket or buffalo skin. Their trinkets were of brass, copper, and shells or mother of pearl. They travelled with ponies and travois, and the man always rode or walked ahead carrying his gun or tomahawk. Their language was not reduced to writing. It had to be learned from the people themselves. They were a war-like people. They boasted of many scalps they had taken from their enemies of other tribes, especially the Crees. It was believed by the Government that they were responsible for the disappearance of some of the early pioneer settlers who first attempted to cross the prairies.

Such were the people whom the missionaries were sent to as soon as they were located on reserves of land. By an unwritten understanding between the churches concerned, the Blackfoot and Sarcee speaking people were taken in hand by our Church, and the Cree tribes in the northern part of the territory were left to the Methodist body.

In 1879 the Rev. George Mackay went down from Prince Albert to Fort Macleod and opened a mission to the Peigans. In 1880 the Rev. S. Trivett, and in 1882 the Rev. H. T. Bourne travelled the same road and opened up the mission to the Blood, the former as missionary in charge and the latter as schoolmaster. In 1883, as I have said, I was sent to open the Blackfoot mission, and in 1886 the Rev. R. Inkster went down from Battleford to commence work amongst the Sarcee Indians. He only remained a few months and was succeeded by the Rev. H. W. G. Stocken.

Naturally the first work for each missionary was to get a house built and establish himself. Rev. George Mackay went to the mountains with the Peigan Indians and worked with them in getting out logs for his own house and theirs. When I reached the Blood reserve in 1883, Mr. Trivett was busy in building, and Mr. Bourne was, with his wife, already domiciled in a log house. When I arrived at Blackfoot Crossing I had but a borrowed tent to call my home. Soon I was invited to share a log building with one of the Government officials, through the unmudded walls of which I could see the Indians chopping up the newly killed beef.

I arrived at the same time as the railway, for the day after my arrival I visited the end of the line and watched the steel being laid between Cluny and Gleichen. I was without money or instructions until the arrival of the Bishop who informed me that a sum had been placed in the bank at Winnipeg, upon which I might draw. I waited

until the railway was built to Calgary and then took the first train, purchased a set of logs, and returned with them and a carpenter whom I found willing to assist me. The house being built, I set to work, as the other men were doing, to learn the language and used a portion of my house as a schoolroom in which, with the enticing meal of tea and biscuits, I managed to collect some fifty to sixty children. In addition, I became doctor, undertaker, carpenter, glazier, cook and washerwoman. They were all doing it—the missionaries, I mean—in those early days of work in the West, as missionaries had done it in the earlier days on the shores of Hudson's Bay, the Saskatchewan, Athabasca and Mackenzie Rivers. But the language was the most important work in the first years of the missions; and then, the translation of hymns, prayers, and portions of Holy Writ. How we needed the help of God's Holy Spirit in that work! How frequently we felt His presence as we pored over the sacred Word and translated it! Our missionaries have given the Blackfoot speaking people all that has been published in their language. First came a small eight-page leaflet containing the Lord's Prayer, Creed, Ten Commandments and prayers for morning and evening, printed on the mission press. Then a grammar and dictionary of the Blackfoot language, the Gospel of St. Matthew, parts of St. John and the other Gospels, portions of the Prayer Book, and a number of hymns. We began by using the Roman characters but after a while took the Syllabic System in use among the Crees and adapted, and (as we think) simplified it for the use of the Blackfeet. Next to the language and translational work came the opening of schools and the instruction of the young. Schools were taught by the missionaries themselves at first while learning the language. Then schoolmasters were added to our staff of workers, and the missionaries confined themselves to evangelistic and other work. As soon as able to preach or teach in the language, adults were gathered together. They drank tea together first, and then while the Indians smoked and listened, the missionary talked and preached the good news of God's salvation through Jesus Christ. Gradually the Indians began to grasp the truths we sought to impress upon them. In time the missionaries were able to conduct regular services, first in the schoolrooms that had been erected and later in the church buildings which now stand at each mission station. The day-schools existed only for a few years. It soon became evident that they were not of much use. The nomadic character of the Indian took him off on journeys of some weeks to visit relatives on the neighboring reserves, or to pick berries, or to visit the towns, at Calgary, Macleod and Lethbridge. Then it was deemed advisable to open boarding schools of which now there are four, one on each of the reserves.

We began on the Blackfoot Reserve where a log cottage was first used to lodge half a dozen girls with Miss Brown, the W.A.'s first lady missionary in charge. This was in 1888. In 1889, some boys were taken in and lodged in a part of the mission house, and in 1890 the first Blackfoot Home was commenced. Soon the Huron W.A. followed Toronto's example (Miss Brown was sent by Toronto) and provided a lady missionary as matron for a Home to be opened (also

in the missionary's house) at the Blood mission. Then the Ontario W.A. supplied the money for a matron for the Peigan, and the Niagara W.A. one for the Sarcees. The interest of these auxiliaries in our four missions and schools has continued to the present day, and I am glad to be able to express our grateful appreciation of their loving, sympathetic and practical assistance.

The work has grown and has met, under God's gracious help, with some measure of success. The Bishop of Calgary (I am sorry he is not here today), who has been fifty-two years in the country and thirty-three years as Bishop, and also has had the oversight of our work almost from the beginning, and visited the missions first when all the people were heathen, wrote to me recently in reference to the transfer of the work from C.M.S. to M.S.C.C. and in his letter he said: "As you look back over your work, you can easily see in all directions how God has blest it. The progress and advancement of our Indians on the four Reserves where our work is carried on, from the date of your coming to the present time, has been very great, and you have the fullest grounds for gratitude to God for His blessing on all you have been doing."

At the present time there are four ordained men at work: Canon Stocken, Rev. W. R. Haynes, Rev. S. Middleton, and myself. We have four churches, one on each of the Reserves, two mission chapels on the Blackfoot and Peigan Reserves, respectively, four boarding schools, one at each of the four missions, with an attendance of one hundred and seventy-five pupils.

The missions have each been erected into parishes with church wardens, and as such are taking their share in the work of the Diocese. Their apportionments this year for the Diocesan assessment was \$397.18. Each parish elects its native representative to Synod, and there are three licensed lay readers, all on the Blackfoot Reserve under Canon Stocken.

The Anglican Forward Movement was taken up zealously by the Indians and the Blackfoot and Sarcee Indians contributed respectively \$396.00 and \$302.00. This, together with a small sum subscribed by the Indians on the Blood Reserve (owing to the bad season last year the drive there is to take place this fall), brings the total amount so far subscribed to \$740.25.\* The adherents to our Church in the four missions number about 1,000, and there are nearly 200 communicants.

The Christian Indians are not what they should be, or as zealous as we could wish in putting God first in all things. They have the bad examples of the white men all around them. The desecration of the Lord's Day, so prevalent around them, and the temptations put in their way whenever they go to the towns, to imbibe alcoholic drinks, are deplorable. Yet for all that, when we look back over a period of nearly forty years and see the striking changes that have come over the prairie Indians, we can only exclaim: "What hath God wrought."

\*This has since been increased to over \$900.00.

The census today shows that there is a decrease of fifty per cent. in the Indian population on the four Reserves, as compared with the figures less than forty years ago. It makes those who are interested in their welfare desire most earnestly that every opportunity of ministering to their spiritual needs should be seized, and that the last days of an apparently dying race should be made hopeful through the knowledge of the Gospel of Jesus Christ.



# *The History and Present Status of the Work Among the Eskimo*

By Rev. E. J. Peck, D.D.

"They . . . shall come from the North."--St. Luke 20:39.

THE writer desires in this paper (1) To give a brief sketch of the Eskimo; their religion, origin, etc. (2) To trace, through Arctic exploration, etc., the historical yet truly providential links which led to their discovery and ultimately opened doors for their evangelization. (3) Still keeping the historical points in mind, to give a sketch of the beginning and development of God's work among this people, especially among those living in the eastern part of Canada. (4) To point out the encouragements, weaknesses and needs of the work.

The Eskimo, who call themselves Innuet (which means human beings) are the most northerly inhabitants of Canada. They are a brave, patient and hospitable people, and are distinct from the Indian tribes—certainly from those of Hudson Bay—as regards language, environments, and mode of life.

## **The Eskimo: Their Religion.**

Differences are found in some localities of a minor nature, regarding their religious beliefs, but the following remarks refer chiefly to the Eskimo of Baffin Land, Hudson Straits, and those living on the northeast shore of Hudson Bay.

The Eskimo believe that many animals, like human beings, possess souls, and that many inanimate objects, such as rocks, mountains, icebergs, etc., have together with animate objects, what is called, their innua, i.e., owner or being. The innua chiefly of men and bears may become the familiar spirits of the magicians (angakoet) and are then called tongait (i.e., spiritual rulers). These spirits, so the magicians say, have power over the souls of animals, and when solicited by the magicians can make such an easy prey for the hunters. This is done, it is said, by depriving the animals of their discerning powers, which is called "the life of the soul." In this connection there are two important points which must be considered, and which throw light on most of the superstitious practices which are observed by the heathen Eskimo, viz: The Soul's life given by the Spirit, and the life taken by the hunter. For the magicians are commanded by their spiritual rulers (Familiar spirits) to order various kinds of abstinence and other customs to be observed, in recognition of the soul's life given, while means of propitiation (the animals pay) must be made by the hunter. Various peculiar customs connected with family life, sickness, burial are also observed, regarding which I cannot write here.

Cairns are generally made for graves. The dead are buried as quickly as possible, but on the third day the relatives of the deceased visit the grave and walk around it three times. For the three days following a death, the inhabitants of the village must not use their dogs on hunting expeditions, but must walk to the hunting places.

The Eskimo believe in a future life, and a tradition bearing on their conceptions of heaven is found especially among the inhabitants of Frobisher Bay. This speaks of a large "house on high which is full of light," where the inhabitants celebrate with much joy not the time of their birth, but of their decease.

Storms rage, and famine is often known, in Sedna's (a malignant type of woman) abode, which is under the earth. This is the place of misery.

### The Eskimo: Their Language.

This is neither crude nor imperfect. Much study is necessary before the language can be spoken fluently. The following are two of its remarkable features: (1) Its formative character. Words of a surprising length are formed by the addition to the verbal roots of particles which partake of the nature of adverbs, auxiliary verbs, tense, and other formation. (2) Its wide inflectional range. Transitive verbs are inflected for singular, dual and plural objects, while a highly inflected interrogative mood is freely used by the people.

### Eskimo Life.

The rigours of the arctic climate and the struggle for existence under such conditions have taught the Eskimo to utilize in the most ingenious ways the limited resources at their disposal. Their hunting implements are models of inventive genius, and what house could be devised more suited to withstand the fury of the piercing Arctic winds than the dome shaped Snow House? Such arctic homes are often built far out on the frozen seas, especially where several seal holes have been found by the keen-scented Eskimo dogs. As one seal may have several breathing holes, the hunter's powers of endurance are often fully taxed before the seal arrives at the hole where our hunter may have waited for several hours. Then a rigorous thrust of the harpoon may, or may not secure the seal. In the latter case our hardy Nimrod shows no sign of impatience, but returns to his snow dwelling and prepares for another venture. When the hunters return from a successful seal hunt, a first course of raw seal meat is often eaten by the hungry people. The chief meal is generally cooked and served up late in the evening, when the diners are almost obscured in the pungent vapour which rises from the cooking kettle, and which often turns into a kind of hoar frost which glistens upon the heads and garments of the genial company.

The Eskimo are now a sociable and pleasant race, and their home life is by no means dull or uninteresting. During the time the hunters are away, the women are busy making or mending garments for themselves, their husbands or their little ones. The children, especially on bright days, amuse themselves in various ways. A favourite pastime is to organize what may be called "joy rides" which

they do by harnessing to small sledges any dogs which are not used by the hunters, and driving them in various directions over the hard packed snow.

Their life during the short summer is most strenuous. During this season they generally go inland to search for caribou, the skins of which are much prized for winter clothing. During these journeys, small tents, or rough shelters, together with various cooking utensils are often carried over the rugged rocks and swampy valleys.

### The Eskimo: Their Origin.

This most interesting but difficult subject which has engaged the close study of not a few writers interested in the Eskimo, still remains an open question. Perhaps, however, the following summary gives the most probable and most generally received opinions of such writers:

(A) That the Eskimo are of Asiatic origin and that they travelled to Alaska by Behring Strait or the Alutian Islands.

(B) That they were probably a somewhat numerous people, consisting of a number of tribes, having one language, but with some minor tribal differences.

(C) That they migrated from east to west, i.e., from Alaska to Greenland.

### The Norsemen.

As the Eskimo have no written records of their past history, and as their oral accounts give no dependable information regarding this subject, we have to look to other sources, scanty though they are, for information on this interesting topic.

The Norsemen, those wonderful mariners from the North, evidently came in contact with the Eskimo both in Greenland and on the Labrador Coast. From Iceland, about the year 986, sailed "Eric the Red," who landed on the west coast of a land which he called Greenland, this being, as he thought, a desirable name to attract other settlers. News of this wonderful land reached Iceland and probably Norway, for two colonies were formed, and Christianity introduced about the year 1000. It is supposed that the settlers numbered about five thousand souls, till that awful pestilence, the Black Plague, famine and the attacks of savage Eskimos from the north, many of whom may have migrated from what is now called Baffins Land, via Ellis-mere Land, to Greenland, decimated the brave colonists. These failing to receive help from either Iceland or Norway, must have perished, as it is supposed, about the beginning or towards the middle of the fifteenth century. Greenland having thus been before this disaster, for some four centuries a Norse colony, several expeditions were undertaken from here in search of new countries to the South, and there is strong evidence to show that the Norsemen landed on the Labrador coast, and tried even to form settlements there, but were forced to leave on account of the attacks of the then ferocious Eskimo.

## Arctic Explorers.

"Courage, my lads! we are as near to heaven by sea as by land." So said that lion-hearted explorer, Sir Humphrey Gilbert, who in the midst of a furious storm, tried to give help and comfort to his brave fellow voyagers. And how wonderful are the histories of those gallant men who, especially in Queen Elizabeth's reign, pierced those northern seas! Their dogged perseverance; their patience under suffering; their fortitude even in the face of death, these have been, and still are, great inspiring forces which under God, have helped to enrich the manhood of British subjects everywhere.

Brave Sir Martyn Frobisher, whose name now lives in the pages of history, sailed from Deptford on June the 8th, 1576, in command of a fleet consisting of three vessels, the largest of which was 25 tons. John Davis, that sturdy mariner, who, in the summer of 1585 reached Greenland, and so rediscovered that lost country. On this and other voyages he also sailed along the western shore of the strait which bears his honoured name. Cumberland Sound was discovered and so named by him; Hudson Strait, which he called "The furious overflow" was passed on his voyages south, where on the coast now called Labrador, he discovered and developed the first cod fishery on that shore. Hudson, the dauntless, who, on his fourth voyage in 1610 discovered that vast inland sea which has long been named after him, and who was then cast away in a boat by his mutinous crew. William Baffin, another Arctic hero, who sailed through Hudson Strait in 1615 and also touched the shores of the vast island which is now called by his name. These and other Arctic worthies, like Sir John Franklin, not only discovered new lands and seas, but they discovered notably in Baffin Land and Hudson Strait not a few Eskimo, who were then buried in heathen darkness, and were then of a most depraved and murderous character. And may we but not well say that the discoveries of Hudson, Davis, Baffin and others had a purpose in the mind of God? For lands upon which the feet of these brave men once stood are now receiving and have received the glad tidings of salvation.

### The Hudson's Bay Company.

But we must not forget another great factor which God has used to open out the northern wilds for the preaching of the gospel among these people, viz: the Hudson Bay Company. This great company, the stations of which now extend from Labrador to the western boundary of Canada, was founded in May 2nd, 1670 when a charter was granted by Charles the Second to Prince Rupert. The Company has numbered and still numbers among its agents, men possessing wonderful powers of endurance, courage and of a wide optimistic outlook. Its policy towards the native races has been humane, and in many solitary places where force of arms could not possibly be the controlling factor, this policy has proved effectual in securing and maintaining peace between the company and the native races. The Company's attitude towards missions has been friendly and helpful, and God has raised up not a few of its employees who have taken a keen interest in His work, or have become themselves able workers for Christ among both Indians and Eskimo.

Trade among the Eskimo was evidently carried on during the early periods of the Company's history, on the western shore of the Hudson Bay. Following the developments of the Company's operations in a westerly direction, the vast Mackenzie River was explored by the intrepid traveller, Sir Alexander Mackenzie, a Hudson Bay Company's officer whose name it bears, in 1789 and 1792, and has since become a great centre of trade and heroic enterprise for Christ. Fort Chimo was also reached by some of the Hudson Bay Company's agents, the leader being a medical officer who travelled in 1827 from Moose Factory along the eastern shore of Hudson's Bay to probably Richmond Gulf, and from there crossed the Labrador Peninsula to Ungava Bay. In this region trade among the Eskimo has been for many years prosecuted.

Little Whale River was also occupied by the Company in 1854, and became later on a strong centre for trade among the people. These isolated but strategic positions, as our readers will see, have become, as it were, the doors through which the ambassadors of God could enter in and proclaim His message of reconciliation.

### **Hans Egede and the Moravians.**

Before, however, we consider the work of the Anglican Church among the Eskimo, we naturally think of the devoted labours of Hans Egede and the Moravians, Greenland having become after its re-discovery by John Davis a Danish colony. Communication was again formed with this remote land. Among those who sailed in 1721 was a Norwegian clergyman named Hans Egede, who, accompanied by his brave wife, went forth to win, in God's strength, the heathen Eskimo for Christ. Perseveringly he laboured for his God, and in 1735, the year before he left Greenland, he had the joy of welcoming some of the Moravian Brethren, who formed strong missions, which they transferred to the Danish State Church in 1900. The number of church members then amounted to 1,623 souls.

The first Moravian station on the Labrador coast was founded at Nain in 1771. In the winter 1917-1918 the total membership of the Eskimo church at Nain and other stations in Labrador numbered 1,239 souls.

### **The Church Missionary Society.**

This Society, created surely by the power of the Holy Spirit, has become not only a great rallying centre for thousands of praying and liberal souls, but its agents have become "Light Bearers" even unto the ends of the earth. Of this Society's work among the Indian tribes of Canada, and of its share in laying the foundations and building up the Church in the West, others have written or will write. Here, however, in speaking of the Society's work among the Eskimo, I desire, in the first place, to mention some, at least, of those devoted brethren who came in touch with the Eskimo. Some of these, it will be noticed, were not appointed by the Society for the Eskimo work, but their voluntary efforts for, and their influence upon, this people, ought in no wise to be forgotten. The Rev. John West, whose name

is held in grateful remembrance, during his voyage through Hudson Straits in 1820, met some Eskimo who came off to the ship in their canoes. The sight of these poor heathen kindled in his heart the desire to do something, if at all possible, for the evangelization of this race. His journal shows that before he returned to England in 1823 he had the joy of speaking at Fort Churchill to a number of Eskimo, through an interpreter named Augustus, of those truths which were precious to his soul. Other witnesses for Christ visited Churchill from York Factory, notably the Venerable Archdeacons Kirkby and Winter and Bishops Horden and Newnham, all of whom tried to do what they could for the spiritual welfare of the Eskimo they found at, or near, this isolated station. In 1883 the Rev. J. Lofthouse (now Bishop of Keewatin) became the first resident missionary at Churchill and his many years of patient and heroic work, together with those of Mrs. Lofthouse, are well known to many friends. The work of the Rev. F. C. and Mrs. Sevier, who succeeded him, should also be mentioned here. Bishops Bompas, Stringer and Lucas, Arch. Whittaker, the Rev. H. and Mrs. Fry, and the Rev. E. Hester, Messrs. Hoare and Merritt, and that much loved and talented saint of God, the Rev. H. Girling, now with his Saviour, all these have according to the opportunities and grace given unto them, been messengers of life and peace to the Western Eskimo.

Turning now to the Eastern Eskimo or those living in the Diocese of Moosonee, let us trace with feelings of thanksgiving to God, His providential leading through which, by means hitherto but little known, the work was commenced.

In 1852 the Rev. E. A. Watkins and his devoted wife reached Fort George. At that time considerable numbers of Eskimo travelled to this place for purposes of trade, and Mr. Watkins, who became an able Indian missionary and a man of great linguistic powers, was able to do much for the spiritual good of the Eskimo also. Fort George, however, was too far south to form a strong position for Eskimo trade, so we find Little Whale River Settlement established in 1854 for that purpose.

In 1859 the Rev. T. H. Fleming who was with the Rev. J. Horden (afterwards Bishop Horden) travelled from Moose Factory to Little Whale River, and doubtless through an interpreter preached the Gospel to the Eskimo.

In 1863 Mr. and Mrs. MacLaren were sent by the Hudson's Bay Company to Little Whale River from one of their trading stations on the Labrador coast. Both of these were conversant with the Eskimo language, especially Mrs. MacLaren, who before her marriage had been brought up and instructed in the home of a devoted Moravian missionary. This lady, during the nine years she remained with her husband at Little Whale River, laboured most perseveringly for the spiritual good of the Eskimo, especially for those whom the Company kept as servants at their station and who, therefore, came under her influence from year to year. God blessed her work of love, and Bishop Horden with much joy was able to baptize during his visits to Little

Whale River, some who had been led to Christ through her noble life and work. Among such was John Melucto, one of the most saintly men I have ever met, and one, as these records will show, who proved a mighty worker for God.

I now pass on with mingled feelings, mostly of joy, to record experiences which show forth the mighty power of God's word; the drawing force of Christ's love, and the wonderful guidance and comfort of the Holy Spirit. Such experiences may be briefly summed up historically as follows: (1) Work on the northeast shore of Hudson Bay from 1876 to 1892; (2) In Baffin Land from 1894 to 1905; (3) Preparations for and voyages in Hudson Strait from 1907 to 1919.

Commended to God's care and protection by the fervent prayers of the committee of the Church Missionary Society, and after hearing a most touching and practical address by the late Rev. H. Wright, the honorary and much loved Secretary of the Society, the writer sailed on July 11th in the Hudson's Bay Company's ship "Prince of Wales" for Hudson Bay. Before leaving London, I obtained a copy of the Moravian Brethren's translation of the New Testament which has been printed by the Bible Society—the backbone of all missionary societies.

This spiritual treasury was studied on the voyage, and words of a similar meaning searched out and written down.

Arriving at Moose Factory on September first, I had the great pleasure of meeting the late beloved Bishop Horden and his devoted wife. The Bishop had secured a copy of an Eskimo Dictionary which had been compiled by one of the Moravian missionaries and which had been translated by a friend. This he kindly gave to me. He had also during his visits to Little Whale River been able to compile a little Eskimo book containing the Lord's Prayer, the Creed, and some hymns. This was printed in that wonderful syllabic character which was invented by the Rev. James Evans, that great Wesleyan missionary to the Indians of Norway House. Besides these great helps, I had the company of an Eskimo interpreter named Adam Lucy whom the Hudson's Bay Company had sent from one of their stations on the Labrador coast. He was waiting at Moose Factory, intending to proceed to Little Whale River. He proved during his short life a great help in the work. Leaving Moose Factory in September in a boat with Adam and a crew of Indians, we commenced our coast voyage of about six hundred miles to Little Whale River. Space forbids relating all our strange experiences, but we finally, in another and smaller boat manned by two Indians, proceeded on the last stage of our journey from Great Whale River. Nearing Little Whale River a heavy westerly wind arose which caused a heavy sea on the bar. To return south was impossible, so borne in on the bosom of a mighty sea, we were carried as by a miracle into the smoother water inside the foaming bar. Thus on the 24th of October were we brought in safety to our destination. Here I was hospitably received into the home of Mr. and Mrs. Clarke, the Hudson's Bay

Company's agent at this distant outpost. The first work of the missionary is naturally the study of the language. In this connection and also in finding out how far the Moravian Brethren's translation of the New Testament was understood in the Little Whale River dialect, both John Melucto and Adam Lucy proved most valuable helpers. After considerable study and comparison of the dialectal changes, it became clear that this translation might be utilized for the everlasting gain of many souls. A beginning was made by writing in the syllabic character—so easy for the Eskimo to learn—the following texts in triplicate form which declare the great foundation truths of the Gospel: Romans 3:23; St. John's 3:16; 1 John 4:19. Copies of these were written out and given to the Eskimo residing at the post, some of whom could read the little book, which as before stated, good Bishop Horden had compiled. Reading classes were now formed which were held in Melucto's dwelling. Here night after night a band of genial scholars assembled and listened to the soul satisfying truths of the Gospel which were unfolded to them through the help of Adam Lucy the interpreter, and the outflow of loving words from Melucto's heart. As the heathen Eskimo, who were scattered over a coast line some six hundred miles in extent, came to Little Whale River for purposes of trade, chiefly in the months of March, April and May, it was wise to prepare as far as possible the little band of Christians whom God had raised up to become witnesses for Christ among their own people. We therefore continued our meetings through the winter and much use was made of that precious copy of the Eskimo New Testament, which Adam could read and in a measure understand. Two of the band named Thomas Fleming and John Arnaso exercised a marked Christian influence, but John Melucto was the great witness for God. When bands of Eskimo arrived from the north it was touching to see him, crippled with rheumatism as he was, limping along with the aid of his stout staff welcoming his old friends. For he was known and loved by all his fellow countrymen.

Dense was the darkness of these poor heathen. Most of them had never seen a missionary; it was necessary to teach them the very rudiments of the Christian faith, and patiently continue teaching. Little or nothing, however, could have been done in this connection without Melucto's ready help, and never did he fail to do all that lay in his power to witness for his Lord before the many Eskimo, fully five hundred, who reached Little Whale River during the spring of 1877. It was the same faithful friend who, helped by Thomas Fleming, prosecuted the good work during the writer's absence at Moose Factory where he was ordained by Bishop Horden on February 3rd, 1878. After returning to our distant station in the summer of this year, I lived in a small house kindly provided by the Hudson's Bay Company. Feeling the need of a companion, a bright Eskimo lad was invited to share our Arctic home. Not only did I find him a great help as regards the study of the language, but he afterwards proved an able teacher and preacher among his own people. It was also in this year that a number of books kindly printed by the S.P.C.K. arrived. These contained important passages from the Eskimo Testament before mentioned; the MS., written in the syllabic characters,



was sent to England for publication in 1877. Several of the heathen soon learned to read, which seemed to them a wonderful art. As the Eskimo often try to teach others, the work during the winter of 1878 was much strengthened through these silent but effectual messages from God. Melucto also continued as earnestly as ever his faithful work. There was, therefore, much to encourage, not only myself, but the praying friends far away, who took a keen interest in the mission.

In August, 1879, a neat little church, the gift of our helpers in prayer, reached Little Whale River. It was brought from Moose Factory in the Hudson's Bay Company's coasting schooner "The Mink," which had to contend that summer with the vast floes which had been driven on this shore by heavy northwest winds. This Arctic church was opened on October 26th., when services for both the Eskimo and the Hudson's Bay Company's agents were held within its sacred walls. It proved of great value, especially during the month of April and May, when congregations numbering over a hundred souls would willingly assemble to hear the glad tidings of salvation.

The arrival in the "Mink" of Mr. E. Richards, who had been sent by our kind Bishop, together with the help of one of the Hudson's Bay Company's servants, who had been drawn to Christ, greatly strengthened the mission, both of these brethren being proficient in the Indian language. Thus work among the Cree Indians at Fort George could be more fully developed.

The winter of 1879-1880 was spent in holding meetings for the resident Eskimo, the Hudson's Bay Company's people, and in preparing a Service Book containing portions of the Prayer Book, hymns, etc. This Prayer Book with St. Luke's Gospel, which was prepared later on, was printed by the generosity of the B. & F. Bible Society, and of the S.P.C.K., and became to not a few wandering Eskimo, means which the Holy Spirit used to bring to their remembrance the words of Jesus. And here it is right to say that in the compilation of the Service Book I received great help from the Moravian Brethren, copies of whose hymn book and liturgy I was able to obtain. The surprise of the Eskimo who arrived in the spring was great. A church was to them a wonderful sight, and many were their exclamations of wonder and delight when they saw so many seats regularly arranged and nicely varnished.

Having now the assistance not only of good John Melucto and Thomas Fleming, but also the able help of Mr. Richards in the work, it was possible to itinerate and live, at least for a time, with the people in their Arctic homes. This was necessary, not only to instruct them more fully, but also to reach some who did not always go to the station to trade. So with a trusty guide, sledge and dogs, we travelled over the frozen sea to find them. I cannot dwell upon our unique experiences in connection with this branch of Arctic work, but it certainly proved, and has often proved, a means of spiritual comfort and strength to the missionary, and of blessing to the Eskimo.

The winter of 1880-1881 was spent as the preceding one, and in spring much help was given by Melucto, Thomas Fleming, and others in teaching the Northern Eskimo, as they arrived, the great truths they themselves had received.

Much time was also spent in teaching both adults and their children the art of reading, and in this important work much help was also given by the Christian Eskimo.

In the summer of 1882 Bishop Horden called me to Moose Factory, where I had the great pleasure of meeting Mr. J. Lofthouse, now Bishop of Keewatin, who had arrived in the ship which came annually from England. We travelled with a crew of Indians in a canoe to Little Whale River. We were hospitably received into the Hudson's Bay Company's House by Donald Gillies, Esq., the gentleman in charge of this station. A profitable winter was spent with Mr. Lofthouse in the study of the Eskimo language. In passing it may be said that in the following year Mr. Lofthouse was ordained by Bishop Horden at Moose, from which place he proceeded to Churchill, that isolated outpost on the western shore of Hudson Bay.

### Ungava Bay.

I travelled with Mr. Lofthouse to Fort George in the late spring of 1883. While here, through the great kindness of Miles Spencer, Esq., the gentleman in charge of this post, an expedition was made possible to try and reach Ungava Bay. This had become a strong centre where many Eskimo congregated and to them also the Gospel was finally preached. Proceeding north along the coast we met vast bodies of ice over which we had often to carry our canoe to open leads of water beyond. Our progress was, therefore, very slow, so that by the time we reached even Great Whale River, the season was too far advanced to prosecute such a journey.

Our next attempt was in the early spring of 1884, when we tried with sledge and dogs, two Eskimo and an Indian guide, to cross the Labrador peninsula. Our route was from Little Whale River, then inland via Richmond Gulf, but various difficulties confronted us. The snow in many places was soft which naturally retarded our progress, neither did we see any caribou which are often met inland, by means of which we hoped to replenish our stock of provisions. Day after day we struggled on, but at last we had to retreat or perish by the way. Urged on and strengthened by a power, surely one far greater than man's, the third attempt was made in the summer of this same year. Chiefly through the kindness of the gentlemen in charge at Little Whale River and Fort George, four capable Cree Indians and a good canoe were obtained. We left Little Whale River on the 17th July, then coasted north to Richmond Gulf, then passing through this dangerous place, we continued our journey through various lakes and rivers till, after some startling adventures, we reached Fort Chimo, the Hudson's Bay Company's chief station in Ungava Bay, on the 11th of August.

A most encouraging time was spent with several Eskimo who were living at or near the station. Some of these learned to read the books we had brought from Little Whale River, and the message of Christ's love was listened to with much attention. Rev. S. M. Stewart was finally sent by the generous help of the C. & C.C.S. to this important and strategic centre for Eskimo work, and his devoted work there and the fruits of it are well known to many friends.

Leaving Fort Chimo in September in the Hudson's Bay Company's S. S. "The Labrador," we sailed south along the Labrador coast calling on the way at other trading stations belonging to the Hudson's Bay Company. In connection with this voyage two strong links in God's providential chain of love were formed which ought here to be recorded. "The Labrador" arrived at a station called Nakvak, a barren isolated spot flanked north and south by mountainous cliffs. A noted officer of the company with his wife and family, two sons and a daughter, resided here. Living as they were, almost alone among the Eskimo at this trading centre, their children learned to speak the Eskimo language quite fluently. Many years after (1911) when the Hudson's Bay Company established a station at Lake Harbour in Baffin Land, great was our surprise to meet as the wife of the gentleman appointed to take charge of this new position, the same woman, whom as a child, I had met at Nakvak in 1884. During her stay at Lake Harbour she proved a warm friend of the Mission, and did much valuable work among the people she loved so much.

On this same voyage I had many conversations with one of the officers of the "Labrador" who had visited Cumberland Sound in a whaling ship. His account of the heathen Eskimo living in Baffin Land created a desire in one's heart to reach them, a desire which grew stronger and stronger as years rolled on, and which finally led, through the Holy Spirit's guidance to my work in the regions beyond. After not a few somewhat rough experiences, St. John's, Newfoundland, was reached, from which port passage to England was taken, where I arrived on October 15th.

### Fort George.

After our marriage in St. Paul's Church, Greenwich (near London) on the 29th of April, 1885, Mrs. Peck and myself travelled to Quebec, then passed on to Montreal, and from there to Michipicoton, a Hudson Bay station situated on the border of Lake Superior. From here, in a canoe manned by some sturdy Indians, we proceeded to Moose Factory which we reached on July the 4th. As we could not go to Fort George in the summer or autumn of this year, we were received by our kind Bishop into his hospitable home. The "Winter Packet" having arrived bringing news from the outer world, letters for Fort George and Little Whale River were forwarded to these distant posts. In the beginning of March, 1886, a month's travel, much of it on snowshoes, brought me to Little Whale River. Great was the writer's pleasure to meet again good John Melucto, Thomas Fleming, and others who had carried on the good work. One member of the little Arctic church, the wife of Thomas Fleming, had died during



our absence, but her decease had been one of victory through Jesus Christ. After remaining till late in the spring among the people, accompanied by a Christian Eskimo, we journeyed south with sledge and dogs to Fort George on the "last ice". Shortly after, we went on by boat to Moose Factory, where I had the joy of meeting Mrs. Peck again. After a long stay at Moose we went on to Fort George which was reached in the beginning of August. Here in our log hut we spent some happy years in our work for God. This work now took a wider scope, and may be summed as follows:

First: Eskimo Work. A few families of Eskimo visited Fort George, but for the most part the work consisted of journeys with sledge and dogs to reach those who traded at Little Whale River. This trading post was later on shifted to Great Whale River. The months of March and April and a portion of May were spent instructing the various bands of Eskimo who arrived from the north, in holding services, and in searching out on the vast plains of ice these Arctic wanderers. During my long absence from Little Whale River, much was done by the faithful teachers to keep the work in hand.

Second: Indian Work. As many Cree Indians traded at Fort George their spiritual needs had, of course, to be provided for. Good Bishop Horden and Mr. E. Richards (now the Rev. E. Richards) had greatly helped the writer in connection with the study of the difficult but interesting Cree. Thus it became possible, after more study of the language, to continue in some measure the good work commenced by the Rev. E. A. Watkins in 1853. In after years this work was continued by visits of Bishop Horden and others. A neat church, which was erected chiefly through the labours of Mr. E. Richards and Mr. George Swanson, was opened, in which services for the Indians were regularly held. A school for the Indian children was also organized, and Mr. Swanson always proved a valuable assistant in teaching the pupils both during the week and on Sundays.

Third: White Work. The English-speaking residents at Fort George consisted of the officer in charge, Miles Spencer, Esq., his wife and family, and other members of the Hudson Bay Company, who with our little mission band, numbered in all some fifty souls. For these services were held on Sundays and the Sacraments of our Church administered. During one's absence among the Eskimo, Mr. Spencer kindly conducted the Sunday services. School for the children both on week days and on Sundays was carried on through the winter months and Mrs. Peck also helped in this important work. Isolated as we were, the nearest medical doctor being some three hundred and fifty miles away, and the nearest post office about a thousand miles off, yet we still spent many happy seasons in our Arctic log house, particularly as Mr. and Mrs. Spencer and many of the Indians showed us much practical kindness and appreciated the efforts which were made for their spiritual welfare. Thus workers for Christ have their reward. There is what may be called the outflow of effort, but also the inflow of soul enrichment, soul satisfaction, joy and peace in and through the Holy Spirit. As the work from

1886 to July, 1890 was prosecuted on the same lines as those mentioned in our summary, it is unnecessary in this brief sketch to enter into details. But in August, 1890 we had the great privilege of receiving a visit from our much loved Bishop. After holding confirmations at Fort George, the Bishop and myself, with four Indians travelled in a birch bark canoe to Great Whale River where we were most kindly received by Donald Gillies, Esq., the gentleman previously mentioned in these records. Here in a trading store, kindly arranged for service by Mr. Gillies, the Bishop held services for both Indians and Eskimo. He joyfully confirmed six of the latter, and also administered that Sacrament which shows forth so clearly our Lord's death, to some of these Eskimo converts.

In 1892, on account of Mrs. Peck's health, we with our three children, returned to England, when our place was taken by the Rev. W. G. Walton, who with his devoted wife, has laboured with many tokens of God's blessing on the east main coast. In closing the record of God's work in Hudson's Bay, I ought to mention that the beloved teachers, John Melucto and Thomas Fleming, were called to their rest before we left, that the little boy who helped me with the language has in many respects taken Melucto's place, that eighty Eskimo were baptized, and that some of God's little Arctic flock have through the merits of their Saviour, passed into life.

#### **Baffin Land—From 1894 to 1905.**

In 1858 the Moravian Church sent to Cumberland Sound a missionary named Warmow, to find out what openings existed for missionary work. For this object Mr. Warmow wintered in a whaling ship on the northern side of the Sound. His report, however, to those in authority pointed out the formidable difficulties which certainly existed at that time in the prosecution of the noble desires of his brethren so the project was, with deep regret, abandoned.

In the year 1893, however, when the project for reaching the Baffin Land Eskimo was suggested to the committee of the C.M.S., one at least, of the difficulties which confronted Mr. Warmow had been removed. The wholesale destruction of whales by the crews of whaling ships who wintered during the early years of the whale fishery at Cumberland Sound, had at last almost exterminated these valuable assets. So finding all hope of gain, in at least these northern waters gone, they disappeared, and so it was possible to found under more favorable conditions a mission in this desolate land. About this time also, a Mr. Crawford Noble, of Aberdeen, who owned two whaling and trading stations in Cumberland Sound, most liberally offered to take a missionary with his supplies of fuel and food free of charge to one of his stations called Blacklead Island. This most providential leading, together with the noble offer of Mr. J. C. Parker for work in connection with this new venture—also with the evident and long-felt promptings of a power far greater than our own—caused the C.M.S. Committee, after prayerful and careful consideration, to decide, in God's strength, to undertake this Arctic work. After receiving on May 8th, 1894, the most sympathetic and practical instructions of



the committee, and followed by the prayers of many friends and heart yearnings of our loved ones, we passed on to Peterhead, Scotland, from which place we sailed in the brig "Alert," a stout vessel of one hundred tons burden, on July 13th. Passing to the north of the Orkney Islands our captain then steered for Cape Farewell in the vicinity of which we encountered a heavy gale. Moving then in a westerly direction in Davis Strait we came to a vast expanse of ice, some two hundred miles long, outside of which we sailed for ten days before we could find a "lead" (open space) through which we could sail. On August 21st we anchored at Blacklead Island. A large party of Eskimo soon came on board the majority of whom spoke, or rather tried to speak, a peculiar jargon which they had learned from the whalers. Speaking to some, however, who still used the mother tongue, I was most pleased to discover that, with the exception of some dialectal changes, the Hudson Bay Eskimo could be freely used in this more northerly position. Going on shore we visited the people who were living in rough seal-skin tents and who numbered one hundred and seventy-one souls. They received us in a friendly spirit, and were most pleased to hear that Mr. Parker could help them in times of sickness. Although they received us in this friendly manner, yet sad to say, we soon realized that the people were living in gross heathen darkness, for amongst this little community were no less than three complete magicians (i.e., fully qualified conjurors) besides others who, in their own way, deceived their neighbours. Indeed, every adult was more or less given over to numerous superstitions and vile practices. It is easy, therefore, to understand that our witness for God was by no means acceptable to such a people, and some turning from the way of life were heard to say: "We will remain as we are, we will remain as we are." Although the outlook was so unfavourable, yet we experienced no active opposition from the people as a whole, and when we invited their children to our house for instruction, the women readily complied with our request. Again, when finding our little house too small to hold our eager scholars, we desired to build a sealskin church, we had no real difficulty in obtaining some common skins suitable for our purpose. Our bright little scholars soon learned to read the Eskimo books, many copies of which we had brought with us from England. We told them also in the simplest manner of Jesus' life and love, and there can be no doubt that these children of the north touched not a few of their parents' hearts, for what they heard they readily related. This excited the curiosity of the adults, who soon came to the services which we were now able to arrange for them in our unique meeting place. As Blacklead Station was not only a whaling and trading station but also a good position from which, particularly in the winter time, seal hunting could be prosecuted, so practically all the Eskimo remained at the station during the winter. Mr. Parker, who had studied the language in a most assiduous manner, was now able to help particularly in teaching the children. As the winter advanced, however, the cold became intense, and the days grew very short. Violent and continuous snow storms swept over the vast plains of ice. No seals could therefore be captured as it was impossible for hunters to face the fury

of the elements. We tried to help the starving people, and continued, as far as possible, the services in the Arctic tabernacle, which was, as friends remember, eventually devoured by dogs. But the magicians, who had learned by this time that their business was in danger should the truths of God prevail, tried in every possible way to undermine the good work. They arranged gatherings, chiefly in the dwellings of the minor conjurors, to oppose our teaching, and amidst the howling of the wind could be heard their unearthly yells. Such experiences naturally told upon us, and for a long time Mr. Parker and I were far from well. But according to God's loving promise, we were not tried above what we were able to bear. For the sun's genial rays began to be felt in the month of March, some seals were caught, and Mr. Noble's agent who had been busy at Mr. Noble's northern station during this trying winter returned, and so we were able with new vigour and courage to prosecute our work for the Lord. During this trying ordeal it became more and more obvious that if the forces of heathenism here were to be overcome it must be through the work of God, so the writer commenced, with the help of the Moravian Brethren's Eskimo New Testament, the transcription into the syllabic characters, and the revision into the Baffin Land dialect of the four Gospels. In this connection I was greatly helped by Mr. Parker, particularly in teaching the children, so that I might have more time for this imperishable work. In the summer, when the ice was broken up, Mr. Parker was able to travel by boat with a party of Eskimo to an American whaling station situated near Frobisher Bay. Here he met over a hundred Eskimo, and was able to do something for their spiritual good. He returned to Blacklead Island early in the autumn. The writer also visited Mr. Noble's station on the northern side of Cumberland Sound which is called Kikkerton, where he met and taught over a hundred souls. On August 23rd the "Alert" arrived bringing good news from our loved ones and not a few most encouraging letters from praying friends. Thus ended what may be called the preparatory year of this polar work.

After the departure of the "Alert," Mr. Parker continued his study of the language and much time was spent in preparing the Gospels for publication. These were printed by the B. & F. Bible Society in 1897, and proved, with the Acts of the Apostles transcribed later on, a mighty faith-creating and life-giving force, which the magicians could in no wise withstand. The winter's experiences proved much the same as those of the previous year, and need not be mentioned again. But in August, 1896, an appalling blow fell upon this mission and the inhabitants of this storm beaten spot which I sadly mention. Mr. Hall (Mr. Noble's agent), Captain Clisby, who had recently arrived at Blacklead Island from his station at Frobisher Bay, Mr. Parker and four Eskimo left Blacklead Island for a fishing place, often visited in summer, near the mouth of a river some twenty miles away. After they left the wind freshened, a squall must have suddenly struck and capsized the boat in which they were sailing, and sad to say, every soul perished; the boat buried in the icy waters was borne away by the swift currents. Mr. Parker who needed rest



and change after his prolonged study had joined the party, and the loss of such a helpful colleague was a heavy and much felt loss.

After returning from England where I had the joy of meeting loved ones, and seeing the Gospel through the "Press," the work of the mission took a more progressive and hopeful form. Although the magicians fought us at every step, yet their influence became less potent among their former supporters. We had invited the adults to form reading classes after our daily evening services. These classes grew in numbers and great interest was shown in acquiring the art of reading. A goodly band ultimately learned to read the Gospels and became what we may call chief readers, or leaders in the congregation. Our plan of service took now more the form of a large Bible class than an ordinary service. For after the opening hymn and prayers, the "readers" read together the portion of scripture which had first been read by the missionary. It seemed well also, and in line with scriptural precedent, that expository teaching, especially among people of limited knowledge should form the basis of our teaching. So evening after evening while the people were at the station, the Gospels were expounded in their due order, and although it took years to bring this fourfold portrait of Christ clearly before them, yet when through the Holy Spirit's illuminating power they saw by faith Him who died for them, the forces of darkness, formerly so strong, soon lost their power.

### **The First Converts.**

On May 7th, 1901, a young woman named Attangouyak publicly confessed her faith in Christ, and on Whit-Sunday, May 26th, three more women were gathered into Christ's visible church. On September 18th Mr. E. W. T. Greenshield arrived in the "Alert." Letters from home were eagerly read, and among these was one of vital, and as it ultimately proved, far reaching influence not only in connection with the fuller development of God's work in Baffin Land, but also in the extension of the mission to the shores of Hudson Strait.

The committee of the C.M.S. knowing only too well the difficulty they experienced in keeping up a means of communication with our isolated post, and the sickness of a dear one which pressed heavily on Mrs. Peck, and not knowing, of course, of the recent tokens of God's blessing, had written a message certainly most kind and considerate, the purport of which was, that if we, after prayerful consideration, thought it well to close the mission, we were free to return to England the following year. Such a crisis in the history of the mission naturally called for much prayer and study of the Word, so that we might clearly discern the will of God. To this end between periods of prayer, we were led to study the 16th chapter of Gospel according to St. John, verses 7 to 16. Here we could now see in a manner not known before, the mighty convicting and life giving power of the Holy Spirit, and so it naturally followed that He who had commenced a good work among these degraded people could perfect His work of love concerning them. Again, we workers for God,



were taught that the Comforter, the Paraclete, was ever by our side to sustain, counsel and defend us both from inward and outward assaults of the great enemy. Why, therefore, should we doubt His power to keep and uphold us in this place where He had sent us? We had also heard that many Eskimo lived in a westerly and northerly direction, who ought, of course, to be reached. Such convincing and soul sustaining facts led us to suggest to the committee the desirability of continuing the work in Baffin Land and in extending the work, suggestions which through God's help were finally carried out. After the "Alert" sailed we enjoyed even in a fuller measure the presence and power of the Holy Spirit. The children and adults showed in a remarkable manner their determination to "cast off" the chains of heathen darkness which formerly bound them. The Mission was also greatly helped and strengthened by Mr. Greenshield's strong and loving personality, and by his remarkable linguistic powers. The winter, therefore, of 1901-1902, although not without its usual storms and the consequent periods of hunger and sickness which invaded the little community, was one of marked progress and of rich spiritual experience.

On Sunday, February 9th, 1902, the Lord added to his little Arctic Church seven souls, two men and five women, others also confessed their faith. We had the joy of seeing one of the converts become, after due preparation, a catechist in the Church, and one who amidst the various changes and difficulties which have beset the Mission, has for the last eighteen years been a bright witness for Christ in Cumberland Sound. Yes, in Peter Tooluakjuak we see again not man's work but the work of God the Holy Spirit.

### Other Lands.

On June 8th a boat journey was taken to Signia, an American whaling station near Frobisher Bay, which Mr. Parker had first visited, where after contending with vast masses of drift ice, and escaping not a few dangers, we arrived on June 24th. Here many Eskimo were instructed, and the writer returned to Blacklead Island. On September 17th I left Blacklead Island in a whaling ship for Davis Straits, on September 26th we reached a place called Kivetok, situated some eighty miles within the Arctic circle. Here I met a woman named Pudlo who had lived at Blacklead Island where she had learned to read the Gospels, and who had taken with her some books to this Arctic village. Constrained by a heavenly love, she had told others of the treasure she had found, and also had taught some the art of reading. As the sea soon began to freeze we had to leave this little Arctic Church, and on November 5th reached home. Mrs. Peck—who had received much loving sympathy from the C.M.S. Committee, our kind Bishop (Dr. Newnham), Mrs. Newnham and many friends—was greatly strengthened in spirit, and we both realized again how real are God's compensations.

Returning to Blacklead Island in 1903, it was most encouraging to hear that the work was growing, and the influence of the magicians almost overcome. But a time of great tribulation was at hand. The

ship which sailed in 1904 was close to Blacklead Island when she was swept away by heavy masses of ice. Mr. Greenshield, who had been home on furlough, was on board, also our year's supply of fuel and provisions. The ship was driven in a northerly direction, and we found out months after that the Captain was able to reach a harbour, and that Mr. Greenshield and those who sailed with him were safe. Fortunately we had a reserve stock of provisions and coal on hand, but not enough, of course, to meet the needs of the Eskimo in all seasons of distress. But through the winter's storms, both the children and adults, often through deep snow, almost ploughed their way to our meeting place and much progress was made in reading and in gaining a clearer knowledge of the great truths of the Christian faith.

In July, 1905, the vessel, which had been locked in the winter's ice, at last reached us. What remained of our provisions and fuel was landed. The captain then with our letters sailed for home. The ill-fated ship struck a heavy sheet of ice, and had to return to Blacklead Island near which place she soon foundered. The outlook was now grave. But we were not forgotten. The C.M.S. Committee at considerable cost chartered a stout little fishing craft, which, manned by a brave crew, came to our rescue. After some perilous experiences in the mighty Atlantic, we reached Peterhead, Scotland, and from there I journeyed to London. Mr. Greenshield bravely remained at Blacklead Island till the following year. He returned to his old station in 1909, taking passage in a Dutch vessel called Jantina Agatha, chartered by the traders. Arriving in the vicinity of Blacklead Island the vessel struck an iceberg and soon foundered. With great difficulty some provisions were saved, and finally under Mr. Greenshield's guidance, his fellow voyagers were taken to Blacklead Island. Here they were most kindly received by the Christian Eskimo, and in this connection it speaks volumes for these Christians that, although they had suffered great privations during the winter, 1907-1908, yet they had carefully preserved the mission house and stores committed to their care by Mr. Greenshield, and during a winter (1909-1910) of a most trying nature, shared with Mr. Greenshield and the shipwrecked mariners the proceeds of their hunts. Indeed, it was purely through their noble conduct that the lives of those distressed men were saved. Mr. Greenshield also spoke of the telling influence exercised by the Eskimo upon the white men, who could see for themselves the power of Christ's Gospel upon the whole nature of these formerly degraded people.

In the summer of 1910, Mr. Greenshield and his companions were providentially rescued and taken home by a calling vessel. Mr. Greenshield who has been in "perils oft" for the people and work he loves so much, was honoured by the Queen of Holland, for his loving care of Her Majesty's subjects, by being made a Knight of the Order of the Orange Nasseau, and the Queen also sent to the humane Eskimo a thoughtful gift to show how fully their kindness was appreciated.

In one of the latest accounts in connection with Mr. Greenshield's experiences in Cumberland Sound, he speaks of two converted magicians who have joined the Church, of twelve male and six female voluntary teachers, who not only at Blacklead Island but at other places became active witnesses for Christ.

Chiefly on account of the late war, Cumberland Sound has been without a white missionary for some time, but from reports received from the Eskimo themselves last year (1919) the work of God is still vigorously prosecuted by Peter Tooluakjuak and the other teachers in this land of desolation, peril, storms, famine, and of fearful conflicts with the powers of darkness, but also of marked victories in and through the might of the ever victorious Lord.

### Hudson Strait.

From 1907 to 1919, God's plans for extending His work to Hudson Strait were at hand. A Dundee firm had established a mining station at Lake Harbour. Some Eskimo from Blacklead Island had travelled there and had preached the Gospel and had found their hearers most willing to hear the glad tidings. Here surely was a call to go and help them.

Again the C.M.S. having received through the Finlayson bequest a sum of money for the extension of Eskimo work in Hudson Strait, was able, with an additional sum, to formulate a scheme in 1907 which made it possible to prosecute this new work. And in this connection with the mission to Hudson Strait, it was thought wise to shift the base of communication to Canada, and there is now through the Hudson Bay Company, not only a strong means of transit to Lake Harbour, but also to other places in Hudson Strait. This plan also brought the eastern Arctic workers into closer touch with many friends in Canada, whose prayers, interest and sympathy have proved an untold source of strength to the mission. As the Hudson's Bay Company did not establish a trading station at Lake Harbour till 1911, and as the Dundee firm already mentioned, could not take either missionaries or their supplies to this place, it became necessary to reach it (D.V.) by other means. A smart sailing vessel called the "Lorna Doone" was therefore chartered from Dr. Grenfell, a Mission House marked ready for erection, together with supplies of provisions and coal were shipped, and on the 30th July, 1909 we sailed from St. Johns, Newfoundland, followed by the prayers of many friends. Sailing a thousand miles along the Labrador Coast, and after passing through not a few perils from storms, ice and shoals, we finally, after more startling experiences while crossing Hudson Straits, arrived at Lake Harbour on August the 27th. This proved a day of days, for we were welcomed by a goodly band of our friends from Blacklead Island who had gone out before us and prepared the way by teaching several of the heathen Eskimo, and by holding services for them on Sundays. Heartily, therefore, was the welcome we received on every hand from these earnest and seeking souls. The Sunday following our arrival was also a wonderful day. The weather being fine, two services were held in the open air, and several of the congregation

joined heartily in the singing and could follow intelligently the reading of portions of the Gospels, copies of which had been given to them by their friends from the east. The work, therefore, at this new and strategic centre was commenced by the Eskimo themselves, but has been greatly developed by the marked teaching powers of Mr. (now the Rev.) J. W. Bilby, and by the wide itinerating work of Mr. (now the Rev.) A. L. Fleming. In 1911 the Hudson's Bay Company established a station at Lake Harbour, when, as mentioned in a previous place, Mrs. Ford arrived, who, with her husband, greatly helped Mr. Broughton and Mr. Salnsbury in prosecuting the spiritual and secular work of the mission during the time Messrs. Bilby and Fleming were on furlough. Chiefly on account of the late war, there has been no resident white missionary at Lake Harbour since 1915, although the two paid Eskimo catechists and four voluntary teachers have proved most valuable workers for Christ. The people have now the New Testament, the Book of Genesis and the Book of Psalms in their own dialect, and these, together with Mr. Bilby's translation of the Book of Exodus, have proved to some five hundred readers in the Lake Harbour district a spiritual help beyond all price.

Lake Harbour was visited in 1916, and through an unexpected but providential leading, it became possible to cross Hudson Strait in a little craft belonging to the Hudson's Bay Company. After some eighteen hours tossing about in a heavy sea we arrived at Wakeham Bay. This is a Hudson Bay Company, station which has recently been established. It is a central and strong strategic position for Eskimo work on the southern side of Hudson Strait, and ought to be occupied soon by our Church. Here I found a Christian Eskimo named Matthew Putulik, who with his son Paul formed the beginning of a little Eskimo church in this interesting locality. Matthew had formerly resided at Fort Chimo, where he was instructed by the Rev. S. M. Stewart, and was with some members of his family baptized at that place. Seven weeks were spent at Wakeham Bay among people who showed a keen delight and desire for instruction and for whom reading classes and services were held day by day.

On the 24th of October, the Hudson's Bay Company's steamship, "Nascopic" arrived with the Rev. F. C. Sevier, Mrs. Sevier and their two daughters on board. They had spent several years of isolation for the sake of the Lord at Fort Churchill and were now going to Canada for needful rest and change. Mr. Sevier spoke of various tribes of Eskimo living to the north of Fort Churchill, several of whom had been instructed by the Rev. J. Lofthouse, now Bishop of Keewatin, and Mrs. Lofthouse during their visits to the trading station. They had also learned to read and had taken with them copies of the books which had been compiled for the eastern Eskimo, but are also understood by the Fort Churchill Eskimo, Chesterfield Inlet, Cape Fullerton, Repulse Bay and the other Central Eskimo tribes.

In 1917 Lake Harbour was again visited and the Eskimo catechists, in particular, instructed. A mining camp having been formed on the shores of White Strait, some distance to the west of Lake Harbour, some weeks were spent among a large body of Eskimo who

were employed there. On the return voyage Wakeham Bay was visited and several who had heard the Gospel and could now read earnestly desired to have a missionary who might live among them.

Nineteen hundred and eighteen was a year of years in the history of the mission, for Dr. Anderson (the Bishop of Moosonee) was able to visit this year some of the northern stations in his extensive diocese. We left Montreal in the Hudson's Bay Company's steamship, "Nascopie" on July 19th. While steaming along the Labrador coast and crossing Hudson Straits, the vessel had to contend with some five hundred miles of heavy drift ice, and when we reached the entrance to Lake Harbour on August the 5th, the Captain had under strong steam power, to cut a passage into the harbour. The unusual ice conditions had delayed quite a number of our Arctic friends at the trading post, as they would under normal conditions have been able to travel along the coast in boats to the places from whence they go inland to hunt cariboo.

Our Bishop was therefore able to see many Eskimo and wonderful was the time we spent among them. There evidently was a great desire for more knowledge of Christian truth, and when we inquired of the catechists the reason of this, they replied: "The word of God is moving them." Sunday, August the 11th., was a memorable day, when thirty-eight Eskimo were confirmed by the Bishop and many were baptized; later on more confirmations followed and the Holy Communion was administered to not a few devout souls, and the little Arctic church grew in numbers and in knowledge of Our Lord and Saviour Jesus Christ.

On September the 22nd., we left Lake Harbour in the "Nascopie" and arrived at Wakeham Bay on the 23rd. Here we were welcomed by a large band of Eskimo, among whom was Matthew Putulik with his wife and family. As there was no place in which we could all assemble, an open air service was held during which two children of Matthew Putulik's family were baptized, and both Matthew, his wife and the elder members of his family were confirmed.

Moving on to Fort Chimo where we arrived on September 25th., we met here some four hundred souls, one hundred and twenty being Indians of the Nascopie tribe. The Rev. S. M. Stewart was away, but through arrangements made with his Lordship the Bishop of Newfoundland, several Eskimo were confirmed, others baptized and the Indians greatly appreciated our Bishop's addresses which they listened to with keen attention. On October 13th., we reached Montreal, thanking God that even through the perils of the sea and the afflictions of war, we were kept by His power, and as the writer realized, comforted by the comfort which He alone can give.

The voyage of 1919, undertaken through God's power alone, proved one of wide scope and surprising revelations of His grace in unexpected ways.

We left Montreal on July 19th, and after a most pleasant voyage, reached Lake Harbour on August 1st. The catechists, Luke

Kidlapik and Joseph Pudlo, had during the preceding winter travelled about four hundred miles, one to the east, and the other to the west of Lake Harbour, and had preached the Gospel and taught the children in several Eskimo villages along the coast. They also helped me in the kindest manner in connection with the various services held in our little church, and in secular matters connected with the mission. Various baptismal, marriage and other services were held for the earnest converts. And then through the kindness of Ralph Párson, Esq., the superintendent of the Hudson's Bay Company stations in Hudson Straits, an interesting voyage was taken in a little vessel about fifty tons register, schooner rigged and also propelled by a coal oil engine. The engineer, the captain and the remaining hands were all Christian Eskimo, and a more cheerful, reliable ship's crew it would be hard to find. Travelling in a westerly direction, we arrived at a Hudson Bay Company station located at Cape Dorset (or Kings Cape). Here to my surprise and delight I met an Eskimo and his wife who many years ago lived at Blacklead Island, but who were at that time quite opposed to the Gospel, and followed their heathen customs with intense zeal. Leaving Blacklead Island they had travelled stage by stage some eight hundred miles to Cape Dorset, and had through the reading of the word of God been brought out of darkness into the light of God. And here in this lonely spot these two earnest souls, together with eight others of a kindred spirit were enrolled in Christ's visible church. We now crossed Hudson Strait, a distance of about one hundred miles, the weather being most enjoyable, and on the morning of August 14th., Cape Diggs was clearly seen. Cape Diggs is of tragic historic interest, for here some of the mutinous crew of brave John Hudson's sad expeditions were murdered by the Eskimo in 1611. After cruelly casting adrift this noble man with some faithful companions in an open boat, they landed at this Cape hoping to obtain a supply of seabirds, which are found in great numbers at this place, and so replenish their stock of provisions now almost exhausted, but the Eskimo, wishing to obtain the boat in which they landed, attacked the crew, some of whom they killed, and the remainder with great difficulty managed to hold the boat in which they returned to the ship.

Arriving at Cape Wolstenholme, we were warmly welcomed by a goodly band of Eskimo. And here also the work of the Holy Spirit could be clearly seen. For, wonderful to say, I found here Eskimo who had many years before travelled from the Little Whale River and Ungava Bay regions; they had brought books with them, had instructed their fellow countrymen who have now forsaken their heathen customs and who formed a bright Christian community in this historic locality. The Rev. E. Hester had visited Cape Wolstenholme in 1911 and had baptized some of these, the most earnest people one has ever known. Two happy and busy weeks were spent among these most teachable people, during which seven couples were united in the bonds of holy matrimony, and others admitted into Christ's Church by holy baptism. From among these one man named Mark acted as teacher.

Passing along the southern shore of Hudson Strait, after a prosperous run we reached Wakeham Bay where Matthew Putulik, his family and some others received us gladly, and where two earnest converts were added to the Wakeham Bay church. From Wakeham Bay we sailed across Hudson Straits to Lake Harbour where we arrived on September 1st, and were welcomed by several old friends. From this date till the "Nascopie" arrived from her visits to other stations in Hudson Bay, much of the time was spent in instructing the catechists and in directing and supporting them to lead, whenever possible, in the services and in instructing from the Word of God their own people.

On September 12th., the "Nascopie" arrived, and on the 14th., we left for Ungava Bay. It was not easy to leave the Eskimo brothers and sisters at Lake Harbour whose parting prayers and kind words can in no wise be forgotten. On the 16th., we reached Fort Chimo, Ungava Bay, where I met the Rev. S. M. Stewart who was well and enjoying his work for God among the Eskimo. I had the pleasure also of meeting some old Eskimo friends who were living here during our visit in 1884.

On the voyage from Fort Chimo to St. Johns, Newfoundland, I had much interesting conversation with a Captain travelling on the boat, and a gentleman connected with the Royal North West Mounted Police, both of whom had lived to the north of Chesterfield Inlet, and who testified to the power of God's Word upon the Eskimo, and the influence of Christian teaching which had passed on from Fort Churchill to these more remote regions. On October 9th., I reached Ottawa, and here I close these records thanking God for the many friends, who, by their fervent prayers, Christian love and practical sympathy, have in a very real sense been fellow labourers with the writer and others who have preached the Gospel of peace, and brought tidings of good things.

I now conclude by pointing out the encouragements, weaknesses and needs of the work.

#### A. Its Encouragements.

1. The first great fact full of encouragement, which surely these records prove, is the mighty work of the Holy Spirit who, not only in ways full of wisdom opened out Arctic lands for the preaching of the Gospel, but also had made it a convicting and soul saving power to many Eskimo scattered over the Polar waters.

2. Our hearts are encouraged and our faith strengthened as we consider the different agents raised up by the Holy Spirit to carry out His progressive plans of love for the Eskimo, who, sustained, comforted and defended by His presence, have realized the enriching and ennobling nature of life spent in Christ's work. Again when we think of the devoted services of the Eskimo catechists, and the deep gratitude of many of the converts for the blessings of the Gospel, and when we remember the influences of the work and of these poor people—few as they are—upon the Church, kindling as it has done and does in

many hearts a spirit of prayer, sympathy and liberality, we have strong grounds for encouragement, and every reason to go forward under the guidance and power of the Holy Spirit to Arctic lands not yet won for our Lord.

### **B. Its Weaknesses.**

These are chiefly connected with the peculiarly isolated environments of the Eskimo and the struggle they have, particularly during the winter, to find means of sustenance. Missionary work, therefore, among such a people must have its peculiar difficulties and weaknesses, especially when living with them in their snow dwellings.

#### **The Needs of the Eskimo.**

1. Experience has clearly proved that when Eskimo are removed to localities where they cannot obtain their natural food supply they rapidly contract that terrible disease, tuberculosis, and soon pass away. It is obvious, therefore, that their needs must be considered in connection with the rigorous environments in which they live, and as the caribou, upon which the Eskimo depend, particularly for clothing, have in some localities disappeared, would not the introduction of the domestic reindeer, so ably advocated by the Rev. W. G. Walton, and recently fully considered by the Canadian Government, prove a great boon to the Eskimo?

Again, another great need of the Eskimo is that of medical help. And in this connection the Canadian Government, whose humane policy in reference to the Indians and Eskimo is well known, has offered to support a medical missionary for Lake Harbour, and would no doubt extend such help to other Eskimo centres, when suitable men, constrained by Christ's love, offer for this most important work. For it is indeed most important, bearing vitally as it does, not only upon the physical welfare of the Eskimo, but also on those engaged in Arctic work.

2. The needs of Arctic missionaries. Would it not be wise when forming plans to consider the necessity of having at isolated stations both a medical and clerical missionary? This plan would certainly remove at least one great cause of strain, viz: the lack of medical advice, which married missionaries, their wives and families have often felt. Again, considering the cost of Arctic work, would it not be wise to form plans whereby the cost, both as it refers to the work and workers, should be adequately met? And considering also the nature of such work, would it not be well and right to place its agents, as far as possible, on the same scale of allowances as those sent out by the M.S.C.C. to foreign missions?

#### **The Work: Its Conservation.**

The history of Eskimo work in the Central, Western and Eastern parts of Arctic Canada clearly shows that Jesus, through His servants, has drawn many souls to Himself, and has conquered not a few of Satan's outposts. And it is the most earnest desire of the M.S.C.C. that such positions, so dearly won, should be conserved. The Eskimo catechists have prosecuted the work with great devotion but



they need guidance, support and fuller instruction through their brethren from without. The great need, therefore, especially in the Diocese of Moosonee, is new workers. But how can such be secured? Must we not look to and trust the Holy Spirit to "separate" and send forth agents for this work? He has already through the Forward Movement wonderfully supplied the financial needs of His Church, and may we not, looking to Him in the same spirit of trusting and persevering prayer, expect Him to send forth labourers not only for the Eskimo and Indians, but for the other missions connected with God's great field, the world?

### The Work: Its Supervision.

The important question regarding a comprehensive and adequate scheme for the episcopal supervision of the Central and Eastern Eskimo missions has for some time been under the consideration of those interested in this subject. There are, however, three important points which are not fully known, which the writer feels it right to mention and which he hopes will help to elucidate this important matter.

First. The growth through God's blessing of the work. There are now in the Diocese of Moosonee alone three chief centres of Eskimo work, viz: Great Whale River, Cumberland Sound and Lake Harbour. The white work in the same Diocese has also wonderfully grown, especially of late years, to say nothing of the extensive Indian missions all of which cannot possibly be visited in one year. How then can the Church expect our Bishop, or any one Bishop to effectively grapple with such an impossible situation?

Second. As nearly all the Eskimo connected with Great Whale River and Cumberland Sound, and in various parts of the Lake Harbour district go inland during the summer to search for caribou or scatter along the coast where they live at fishing resorts, episcopal visits to such places during this season cannot for obvious reasons be adequate. The right time to visit the places named would be during the winter and spring months which would necessitate the Bishop's absence from the other parts of his Diocese for ten or twelve months.

Third. Various records have shown how God has, through many witnesses, made known His saving truth from Churchill to the more northerly tribes of Eskimo in the Diocese of Keewatin, several of whom can read copies of the Gospels and other books which have been given or sent to them. They have, therefore, a strong claim upon the further care and help of the Anglican Church, and ought in no wise to be forgotten. The Bishop of Keewatin who is also over-taxed with the Indian and white work, finds it impossible to adequately supervise this distant work. The project, therefore, of forming an Eskimo diocese including the Central and Eastern Eskimo who number over four thousand souls is not only necessary, but would under the guidance of the Holy Spirit lead to the effective organization and extension of the Central and Eastern Arctic Missions.

### The Work: Its Extension.

There are, especially in the very northern parts of Canada, many Eskimo to be searched out and won for Christ. And also in more southerly localities, notably Port Harrison, which is situated on the northeast shore of Hudson Bay, and Wakeham Bay on the southern shore of Hudson Straits, where the Gospel ought to be fully preached and these most important positions occupied for our Lord. We noticed in our recent remarks the great need for new workers not only to conserve the old work, but also to more fully teach and support the Eskimo catechists now labouring at Cumberland Sound, Lake Harbour and Great Whale River. Such instructions, particularly with a view to advancing some of these devoted men to the sacred ministry, are of vital importance, particularly with a view to the formation of organized Arctic churches, some of whose members might, through the power and guidance of the Holy Spirit, press onwards to regions where white missionaries may find it impossible to go, and so win the whole Arctic wilds of Canada for Christ. And now in conclusion, as we sum up the historical, providential and spiritual aspects of these Arctic records, we see a Power, a Person, yes, God the Holy Spirit, working out His great designs. The same Almighty Spirit had led the Anglican Church in Canada to take over from the C.M.S. the care and financial responsibility of the Indian and Eskimo work. It is the same Spirit Who will enable His Church in Canada (as the writer gratefully feels) to fully search out Christ's scattered sheep in the Arctic wilds. For they are Christ's. For them He died. "All souls are mine." "Other sheep I have." "They shall come from the North."

# *Health Conditions Among the Indians*

By Edward Ahenakew.

THE history of the Church since 1820 is largely involved with work done among the Indians. By the grace of God much has been accomplished. We can look back to the small beginning when seed was first sown upon the virgin soil of the great primeval West and compare it with the prairie, as it is today, dotted with church spires, which point out to all eyes with a true finger the abode of Him who has been its guardian.

The Church found a healthy race of Indians upon these prairies, but today as the second century of work dawns upon her she finds that the enemy has been working quietly and stealing a march on her. In order to do effective work in the future, she must re-survey the ground, recast her plans of operation so that she may take a much larger amount of practical interest in the bodily welfare of those people whose cause she has so nobly espoused.

That this matter is of vital interest to the work, spiritual and secular, I am sure every one who is in sympathetic contact will vouch for. No unprejudiced observer can be in a reserve for any length of time without realizing the inroads tuberculosis and kindred diseases have made into the life of the people. Slowly, steadily and inexorably it has been undermining the Indian constitution. Only too well have various factors, which I will mention later, worked to make more effective the germs in their work of devastation, and only too well do the people themselves by their lack of knowledge, mistaken ideas and consequent carelessness, help on that which is a menace to them.

In order to combat the enemy of the race two things are necessary: first, the improvement of their living conditions, and second, that they may be enlightened in order to see for themselves both the cause for their physical deterioration and the value of the methods used by their helpers in the work of their reclamation; with reference to both it would be helpful to reiterate those factors which contributed to the Indian's well-being prior to his settled life; factors which arose from his mode of life and which today are indirectly responsible for his carelessness in matters of hygiene and sanitation.

His was an out-door life, and this in itself meant a great deal for his health. It insured his breathing in pure air at all times; in fact, it was almost impossible for him to do otherwise. The fact that he was nomadic and ever on the move insured his living on clean ground. There was hardly ever any chance for the accumulation of dirt and refuse. This, of course, did not hold as well during the winter months, but even then he moved from one place to another. The sparseness of the male raiment, at least in summer time, meant that he was removed from filthy garments and the good effect of this

was helped on by his love of swimming, which arose from fondness of manly sport rather than from any hygienic ideas. Nature provided nourishing food and continual exposure to the elements made him strong and hardy. Added to this was the important fact that many diseases and sicknesses which have been brought over from the other hemisphere were unknown in this land and this gave relief from what might have been a great strain upon the national life. Last of all, but the most important, there was not much tuberculosis among the people. This meant a minimum chance of infection, which chance was rendered still less by the Indians' good vitality.

It will thus be readily seen that the conditions under which he lived seemed to have conspired towards protecting him from disease. Nature has a way of providing for those who live close to her. That this is true is vouched for by the survival of the human race during the early periods of the world's history.

It will be noticed, however, that these factors which were for his well-being were the natural accompaniment of the life he lived and were not voluntary precautions which he himself had to take. It is easy to see that in adopting an altogether different mode of life, one which had not this advantage, but one which needed knowledge of hygiene and sanitation and a great deal of voluntary effort intelligently made, he would be liable to fare very badly—this is exactly what happened.

He settled down in reservations where his life needed a complete change of habits. A little log and mud shanty, badly ventilated and badly lighted, was the only dwelling he could provide for himself. From the standpoint of health this was a great step downward for him. Unlike the teepee, the shanty could not be moved from place to place at the will of the owner; nor did he begin to do that which he did not need to do before, viz: to remove the refuse from his premises. The smallness and the overcrowded state of his shanty discouraged his wife from trying to keep it clean, and so dirty living quarters became the rule among them. The buffalo, about this time, disappeared from the prairie and consequently there was under-nourishment. The struggle for existence became more acute, and this coupled with the unhealthy conditions under which he lived, brought about in him a deterioration. Tuberculosis found in him a fertile soil for its propagation.

Another unfortunate trait may here be mentioned. The Indians had always lived together for the purpose of mutual protection from their enemies. This had bred in them a love of social intercourse with others. This gregariousness did not leave them in settled life, thus it is that two families, or even three, are often found inhabiting quarters that are scarcely large enough for one. This renders the trouble still more acute. Such conditions, even with the best of people, would make cleanliness impossible, how much worse for Indians, who are not, as a rule, given to taking voluntary precautions to keep clean.

Thus many factors worked and supplemented each other in reducing the once strong people into a diseased nation. They grew gradually weaker and less able to resist and fight off disease. Their old disdain about taking precautions has not left them. They are as careless as they ever were. A cold has no significance to them. They will go and catch another one with never a thought of the possibility of any dangerous complications resulting from it.

This is only one instance of the carelessness of the Indians and it is due to ignorance of the simplest rules of health. This ignorance is perhaps the saddest thing about it all and one of the greatest forces for perpetuating it lies in the influence of the Medicine-man. This is the person who has inherited a knowledge of the medicinal qualities of herbs and roots. I may say that many of these people are really helpful and the effect of their treatment in many cases I have known to be beneficial. It has always been my desire when I finish my medical course to make some kind of investigation as to their claims. There are so many "Quack-doctors" even among these simple-minded people that the Medicine-man has always been a doubtful asset to the tribe and certainly is a hindrance now, in that he is responsible for the persisting faith in Indian methods of treating sickness.

The real mischievous Medicine-man, however, is the one who ekes out his skill as an Indian practitioner with the supposedly more miraculous efficacy of conjuring. This is based on the belief in spirits being in existence in connection with phenomena in nature. These spirits may be conjured up to heal or destroy by the person supposed to be in special favor with them. By song or other means they are prevailed upon to come out of their habitation in plant or animal. The conjuror sings a special song, uses his rattle, blows his breath on the patient and uses some high-flown talk the exact portent of which very few people, if any, know. His conjuring is a combination of religion and medicine, and it is easy to see how it is that it persists so long among the Indians. I have known elderly men who seemed very earnest about Christianity still show a lurking belief in the efficacy of this thing.

While the Indian was strong in body, ignorance did not hurt him much; he thrived in spite of these men and also in spite of his ideas; but living, as he does now, all these things that I have mentioned have contributed towards making him an easy prey to disease. His father's habits cannot harmlessly be his habits today; the old beliefs must be done away with and appropriate means taken to enable him to see for himself their fallacy and also to appreciate the real worth of the whiteman's methods of treating sickness. He is too weak now to stand neglect of self. He must realize his weakness and that it is of great importance to him to conform to those laws of health which are essential to settled life.

I have given this at some length because I know so well that it is, as I said, the habits of yesterday which are the curse of today in his case. His ignorance, if dispelled will mean the death of prejudice and conservatism. The Medicine-man and the Conjuror will

both die a natural death. They have brought a certain amount of moral help to those in trouble, and this much and no more may be said to their credit. Not by legislation, however, but by making the Indian population to appreciate the whiteman's medicine must their influence be broken. The medical service must win the confidence of those whom it would help or its efforts will largely be unavailing.

My own private opinion, based on first-hand knowledge gained from contact with my fellow Indians in many of the reserves in Saskatchewan, is that on the whole the medical service has not won the confidence of the Indians as yet. They are on the way to doing so, and it is about time. I say that not for the purpose of depreciating the faithfulness of the Government, but to voice the fact that systematic, extraordinary and organic effort that is necessary if adequate results are to be had, is lacking. Nor do I blame the doctors, who in many cases, supplement their practice by taking on work in the reserves; they go when they are asked to see a sick person and make more or less regular visits in order to enable themselves to report to the Department as to their impressions of the health conditions prevailing in the reserves.

I want to state frankly, however, that I have been impressed at times with the seeming apathy of some medical officers when visiting a reserve, though to others nothing but praise can be given. The medical profession in this country is of a high average standard and any deficiency shown by doctors in this connection I would lay rather to the lack of that needed inspiration that should come from the headquarters. As I intimated, the Department has not failed to give ordinary attention to the health conditions of the Indians, and in doing this much have cleared themselves from what blame might be reasonably placed on them. It is rather as a suppliant for more than what is legally our due that I am calling attention to this part of the Indian work.

Since the Government has bound itself to see the Indian gets on his feet, it were a good thing if it would realize that it would be a wise and a paying proposition in the long run to pursue now a vigorous policy in order to arrest the inroads of disease into Indian life. The Department returns show a slight increase in the Indian population year after year when times are normal, but that does not necessarily mean that the race has passed or is nearly passing the dangerous period of their national life and that tuberculosis is becoming less prevalent. The same situation regarding the Indian problem faces the United States today. After having launched a special campaign to save the Indian race from disease, they published a statement which was to the effect that the slight increase in their population was due to the abnormally high birth-rate and that were it not for this there would be a marked decrease instead. This statement was the result of a thorough investigation by competent men, and it is probable that the increase in the number of our Indians may be explainable in the same way. Would it not be a humane act if our Government were to face the question as frankly?

Incidentally as arising from this, I would suggest that steps be taken to find out how the United States is working this part of their Indian problem. I understand that with the appointment of a man named Cato Sells as head of Indian affairs a systematic study of the health conditions of the Indians was launched, that a policy was drawn up as a result of the investigations made and that it was being put into effect with a great deal of energy and personal interest. Surely we would find it beneficial and fruitful in ideas if we were to compare notes with a nation whose wisdom and ability we know to be of no mean order.

Were efficient men deputed to make a thorough and first-hand investigation and study of the problem, a policy not necessarily much more expensive but certainly more productive in results would perhaps be adopted. In view of the native reserve and inability to open their minds easily to strangers, which is a trait in Indian character, there would be the advisability of picking out men, as far as possible, who are willing to give, not only the head and hand, but also, to a reasonable extent, the heart, to the work.

I shall here give reasons why it would be good statesmanship on the part of our Government to make a decided effort to improve the health conditions of the Indians. Even apart from humanitarian considerations, upon which much may be said, and apart from the moral responsibility under which the Canadian people placed themselves when they took over the land in which it had pleased God to place the Indian race at the first; even apart from these, I think there are reasons why it would be wise if a special effort in behalf of the Indian were made.

There were in 1917, 108,857 Indians, including Eskimo, in our Dominion, and surely if the progress of tuberculosis and other diseases among them is not arrested, such a large number of people, the majority of whom are more or less affected, cannot but be a menace to the health of the white population. Besides, scarcely a winter passes but there is an epidemic of measles, typhoid fever or small-pox among them. When one considers the ignorant habits of these people, one will readily see how easily the reserves can come to be veritable hot-beds of germs of every description.

Furthermore, in-as-much as we hold that the wealth of our nation lies primarily in its citizenship, it is of great necessity that the average standard of this should be as high as possible. Over a hundred thousand inhabitants with constitutions more or less impaired and lacking in vitality cannot but bring a marked depreciation in the status of our population.

Another consideration is this: in allowing the weakening factors among them to go more or less unarrested the country is to that extent helping to push further to the future the day when it will be relieved from the expense and responsibility of fathering the nation. Better to spend two or three dollars today where ordinarily one dollar is expended and by so doing shorten the time in which the Indian

will be dependent, than continue to spare and save, and just manage to break even with forces that disintegrate.

Lastly, at the present time the Indian is reclaimable. If the assumption that they are on the whole recovering from the prevalence of tuberculosis be true, then the problem has solved itself with delightful ease and no more need be said, but if they are not and the present prevalence of this and other diseases is not arrested, then there is no reason why we may not expect in the future to deal with a still more weakened Indian than we have at present, and one can imagine a point being reached in the life of any people that is stricken with disease when it would be hardly worth while doing the work of rescuing them.

That Indians are worth saving and very much so is shown by their splendid record in the war. Let me quote the report of the Deputy Superintendent of Indian Affairs in this matter: "In this year of peace the Indians of Canada may look with just pride upon the part played by them in the Great War both at home and on the field of battle. They have well and nobly upheld the loyal traditions of their gallant ancestors who rendered invaluable services to the British cause in 1776 and 1812 and have added thereto a heritage of deathless honor which is an example and an inspiration for their descendants." He goes on to give the fact, officially, that over 4,000 Indians enlisted for active service with the Canadian Expeditionary Force and that this represents approximately 35 per cent. of the Indian male population eligible for military service in the nine provinces. "Their officers had commended them highly for their courage, intelligence, stamina and discipline. In daring and intrepidity they were second to none and their performance is a ringing rebuttal to the familiar assertion that the red man has deteriorated." This is a small part of his report. The Indian body has deteriorated but the spirit which characterized the Indian of other days is alive. Only recently I heard of a medical officer connected with the work who said that the Indians were not worth saving, or words to that effect. It is true many of the Indians counted their lives not worth keeping while the cause of their country was at stake, but I would make the assertion here and now, that if the war report of the Indian Department is true, as it undoubtedly is, then the Indian bodies that are imbued with such spirit are worth saving. The body, whatever its color, which shielded with itself the women and children of the British Empire from German barbarism, will never be referred to in this manner by men who have themselves been to the Front.

The Indian nation of its own free will, uncoerced, arose in great numbers to strike for Canada in Canada's need and by so doing deserves Canada's help in its own need. Had they contented themselves with taking a sympathetic attitude for the Empire's cause and nothing more, they could have been blamed for they had not the franchise and were thus children in the eyes of the law, but at the call of their country they arose and fought and bled with the best of the Empire. It was not ordinary but extraordinary help that they gave and that is what we ask of the Government to do for us at this time.



This is not meant to be a criticism on the Indian Department; they have not proved unfaithful to us nor have they failed to do what they promised. In many things they have done more than what is called for in their treaties with us. It is however, meant to be a frank discussion of the subject from the standpoint of an Indian who tries not to be rendered unfair by natural prejudice. I know we are a difficult race to help, but it is because we do not see. Kindness is never lost on us if we recognize it to be such, but it must be remembered that what is meant to be of help to us often looks something very different from our viewpoint.

A Government in a civilized country is like a house built upon a hill. A continual fusilade of criticism is levelled at it by the people whose interests are involved. The Indian Department of our Government is largely immune from this. The Indians do not vote and thus their influence in Ottawa is negligible. Very few read the papers, so that they know not what legislation is being passed regarding them. Still fewer are able to make their feelings known to the public. The white people, while generally friendly and sympathetic, take very little active interest in them. The churches have done something but their influence with the Government is limited. Our Government is one of the best on earth, but no government can be at its best without being kept up to the scratch by healthy criticism. The temptation to let a great need go on from year to year unattended to is great, especially when such involves the expenditure of money which can very easily be put to some other purpose that will bring greater and more speedy returns. The Indian has no voice that can be heard. His case depends for its ~~weakness~~ <sup>weight</sup> upon the conscience of the Government, and it is fortunate for him that our Government is as righteous as it is.

The characteristic report of the Indian Department goes something like this: "The health of the Indians (i.e., in this Agency's province as the case may be) has, on the whole been good. Tuberculosis is the disease most prevalent, but owing to the efforts of the department officials in taking every opportunity to teach them the essential principles of hygiene and sanitation, it is becoming less prevalent." When this statement is multiplied by the number of places to which it is applied and the product of that with the number of years it has appeared with very little variation in the wording, one wonders at the tenacity with which the reports cling to it. The phraseology is good and must necessarily be good to survive so long! A little more variation, I think, would serve to give more pregnancy to the fact that is to be conveyed to the minds of the people interested in it. The report says: "Every opportunity is taken by the Department to teach them the essential of hygiene and sanitation." The word "opportunity" may mean anything, but I do not think the officers should wait for "opportunities"; they should make them.

In any case the results seem inadequate and not very satisfactory. The Indian is open to conviction and is responsive to appropriate treatment. The following will serve to illustrate the truth of this.

There is a reserve in the Saskatchewan Diocese where up to recently the Indian medicines were more in use than were those of the Department. A man and his wife came to the reserve to look after the Indians, he to act as teacher, and she as matron. The woman was a trained nurse. Her work effected one of the quickest changes for good I have ever seen among the Indians. By her conscientious, sympathetic and untiring work in a very short time she won over even a body of Indians who lived at the north end of the lake and who seemed to have turned their back on everything that savored of progress. Very little, indeed, if any, Indian medicine is used in that reserve today; the people show an earnest desire to follow to the letter what instructions are given them. It is needless to say that they are in very deed reaching that state where tuberculosis is getting to be less prevalent owing to their being taught the essential principles of hygiene and sanitation.

This shows what must be done if the problem is to be solved. A resident matron, being a trained nurse and carefully selected for the position both as to ability and character, will effect more for the Indian health than anything else. A doctor is necessary for immediate cases of sickness and for supervision, but in the actual doing of the larger work of bringing the Indian up to the point where he will work faithfully and intelligently with those who mean well by him, instead of ignorantly working against them, it needs just such other capable and sympathetic women as the one mentioned. Here again I give the warning, however. In order that any workers who are in immediate contact with the people may give of their best in the trying days that they must put in, it is necessary that they be inspired and enthused with the feeling that they are working for a cause, and not that they are being paid to do an irksome duty.

The Indian Act has the matter of Indian health amply provided for. Subsection (2) of Section 92 says: "The Superintendent-general may make such regulations as he deems necessary for the prevention or mitigation of disease, the frequent and effectual cleaning of yards and premises, the removal of nuisances and unsanitary conditions, the cleaning, purifying, ventilating and disinfecting of premises by owners . . . the supplying of such medical aid, medicine and other articles and accommodation as he may deem necessary for preventing or mitigating of any communicable disease, entering and inspecting any premises used for human habitation in any locality in which conditions exist which in his opinion are unsanitary or such as to render the inhabitants specially liable to disease, and for directing the alteration or destruction of any such building which is, in his opinion, unfit for human habitation, preventing the overcrowding of premises used for human habitation by limiting the number of dwellers in such premises . . . ."

The Act ends up by leaving the hands of the Superintendent-general free to do whatever else which, in his opinion, the health of the Indians may require. It is understood, however, that his activities are limited naturally by the amount of money at his disposal,

but we may well ask the question as to whether or not more can be done than is done without having recourse to any great increase of expenditure. Are the agents and farm instructors being utilized sufficiently in this matter? Are we who are representatives of the Church doing anything to supplement the work of the Government in this? If we are, to what extent? I am afraid the answers to these questions would be varied and somewhat unsatisfactory.

As I read through the Act and think all that it may be made to mean, I feel that it is not giving as much in results as one might reasonably expect from it. Is it that it is but indifferently applied? We may well ask this question. The Act mentions the destruction of unsuitable living quarters. This is negative; it were better if it were positive. In some Reserves from which better things ought to be expected, one sees little log and mud shanties, often one-roomed, badly ventilated and poorly lighted. I have known an Indian take two or three days to build one of these and as far as I know, no one in authority remonstrated with him for building such a dwelling. Instead of allowing the destruction of unsuitable dwellings, if a law were passed forbidding the building of any smaller than a stated size, perhaps more results would be noted. Each Indian building a house would then be more or less supervised and this would insure the supplying of proper ventilation.

This reference to larger houses may seem very commonplace, but I am sure they would be a blessing in more ways than one. They would, for one thing, render less acute the evil of overcrowding. Cleanliness would be, at least, possible, there would be more cubic feet of air space for each person and there would be more chance for light and fresh air to find their way in than in the close, stuffy little shanties we often see. There is an improvement, however, in the buildings generally, but the prevalence of small shanties is still so great that it is worth mentioning as one of the evils of Indian life. There is no reason why every Indian should not live in commodious quarters even if they have to be of log and mud.

In connection with encouraging the Indian women to keep their homes clean, I think the moral influences of a monthly inspection of house and premises carried out in a tactful and helpful way, would be invaluable. It would serve to keep the idea of cleanliness in their minds and they would learn to see the state of their homes by comparison with others. People who are used to living in unclean surroundings get hardened and are liable to lose the faculty of realizing the exact state of such surroundings. Indian women are very much like other women, and if they are approached the right way, made to feel their responsibility, see the reason of it all, they are liable to come up to what is required of them. They have it in them, as a rule, to make their husbands follow suit, actually if somewhat awkwardly. I saw this demonstrated in connection with a W. A. composed of Indian women in Saskatchewan.

As a rule, Indians have great respect for the Indian Agent; the office itself commands respect. The holder of it is backed up in all

he does by the Dominion Government and he is armed with the law of the land. Practically all business passes through his hands and the power of two justices of the peace is vested in him. These all conspire to give him great influence, and if he happens to be a man of force, initiative, and executive ability one can imagine what a blessing a regular inspection from him would be. I know of a teacher who tried this scheme in a reserve somewhat removed from civilization. He was a success. His regular fortnightly visits were always preceded by a day which was turned into a general scrubbing and washing day. The look of self-satisfaction and pride with which the women welcomed him at these times was in itself sufficient reward for his trouble.

I am coming now to an idea which I have always thought to be worth trying. The Indian, as I said before, is surprisingly ignorant of the very primary laws of health. The precaution that white people take unconsciously, very often he does not even know about. The number of mistaken ideas he holds is large. He knows nothing about germs and is not anxious to believe in them. He knows of the possibility of infection or contagion, but I have known some who deliberately acted as if they desired infection because somebody they loved had some sickness. I have seen consumptives lying on the floor and flies literally covering them. Probably there would be a family living and eating in the same room with him until the day of his death. As a rule, a consumptive is now provided with a can into which he expectorates, but the contents are generally thrown just outside the door. The Indians do not have a special place for refuse and the bad effect of this in summer time especially when flies are plentiful can well be imagined. They know not the value of fresh air and they are given to heating their houses most intemperately in winter time. When the room in which they are gets so hot that even they feel uncomfortable, they will open door and window and sit down directly in the draft. Colds are of no significance to them. They do not know that there is any danger about them. One might go on enumerating such things in which they need enlightenment.

One of the worst examples of ignorance is the desire to feed a patient as soon as he begins to show improvement. This, I am sure, has been responsible for the terminating of many a life before it had come to the end of its allotted span. I have heard them say: "In food is life, food is the best medicine." A fever patient convalesces, the greatest care is needed as to the nourishment he is given, the Indian will probably give him beef to eat, or else something equally heavy. There is a relapse and the patient passes away, one more victim of ignorance. How very often have I come across such cases during the years I have been able to observe intelligently.

Then, the saddest part of all has to do with those who come into the world and who through ignorance again are forced to forego their chance of life in it.

Owing to the condition of their health many women are not able to nurse their own infants. This is where the danger comes. The

bottles often become very dirty, the milk left after feeding a child remains often till he needs it again. Condensed milk is often substituted where the ordinary milk is not procurable. This is of frequent occurrence. The baby naturally becomes ill and then as likely as not he is dosed with medicines that are too strong for him, cough mixture, castor oil, etc. In winter time when the room is hot he is rendered still hotter by being tied up in the moss-bag. He may be perspiring profusely, yet the mother may take him out into the cold of the outside air. Again he may be laid on the floor with the moss-bag unlaced and open. Every time the door is opened a great gust of cold wind rushes right over him. No wonder the infant mortality is so great; no white baby could stand the treatment that the Indian has to undergo. Yet the Indian mother is a loving and self-sacrificing one. She will do anything for her child. It is the deplorable ignorance again; the ignorance which is the murderer of so many. I could enumerate other instances of such ignorance, but enough has been said to show that the Indian's great need in this day is enlightenment. The present method may prove effectual in the long, long run, but in the meantime we can but imagine the numbers that will die unnecessarily before they learn better. Surely, even Indian lives are worth saving. Can nothing be done to supply the necessary enlightenment? If something of this nature were done, I am sure a great forward step towards helping them to help themselves would have been taken. When all is said and done we can help people effectively only by helping them to **help themselves**. We cannot do much to ameliorate their condition till they are like minded with us, like minded not only sympathetically but also intelligently. We may tell them to do this or that in sickness, but if they have more faith in some other treatment than they have in ours, they are not going to risk their lives by taking ours just for the sake of pleasing us. They will accept our bottles or pills, they will listen to our talk with respect, but no sooner are we gone than our preparations stand a pretty good chance of being put away where they will do neither harm nor good.

We must win their confidence and we cannot do it by any off-hand manner. We must show them why our treatment is best for them. I have shown how they can be won over. This can be supplemented by a systematic campaign of enlightenment. Some provision for this is made in connection with schools, but this, as far as my experience goes, is not half taken advantage of. Inasmuch as health is, at the present time, of paramount importance to the race, more than usual stress should be laid on the teaching of hygiene in schools. It should be made so positively compulsory that it would leave the teachers no alternative whatever but to teach it as thoroughly as possible. Furthermore, all other training outside of the school should, as much as possible, tend towards making them realize in fact, what they learn in theory. Were this done in every school and all the time, the fruits of it would show themselves in no very distant future.

In the meantime for those already grown up much could be done. Some person qualified as to language, knowledge of Indian character

and beliefs, and possessed of ability to teach and advise might be appointed to travel from Reserve to Reserve with the sole purpose of enlightening the Indians on matters that they should know about and at the same time to inspire them as far as possible to desire far better and healthier conditions of life.

Such a man could think out his own methods. For instance, lantern slides could be provided illustrating for them things that they ought to understand. High power microscopes could be requisitioned to enable the head men of the various bands to see things for themselves. These men convinced would eventually mean the rest convinced. Literature in Indian characters could be prepared and distributed. The missionary's aid could be enlisted. Posters could be placed in prominent places. There are ways and ways which could be utilized by an ingenious mind for the purpose of bringing the much needed knowledge to the Indian. Defects in their buildings could be pointed out to them, explaining why they are defects. The teaching of such a man should not only be negative but it should be very positive. He should be able to suggest something not ideal but feasible and adaptable to take the place of that which he condemns. He would need the hearty co-operation and support of the Indian Agents in order to emphasize the fact that it is the Government that he represents. This would give more weight to his message.

It may be argued that this work falls within the duties of the Inspector, or reserve doctor, or the Indian Agent. So it does, but it is a well-known fact that what is everybody's business is liable to suffer because it is nobody's business. The matter seems pressing enough to need one man's whole energy for a number of years.

If the health situation on the main is as serious as one would be led to think, if the future of the Indians depends largely on what steps are taken now, if the Canadian people feel any moral responsibility towards a peaceful, quiet people, whose land they now enjoy, and in which they prosper, if they would acknowledge in a concrete way the willing help voluntarily given them in the Great War, there is no better thing can be done than to make an attempt to help the Indians in their need.

If in anything that I have written I have shown prejudice, if I have put down thought that seemed uncalled for, if I have given as examples the Reserves where the worst conditions prevail and failed to give credit to those that are well advanced, if I have blamed, and neglected to praise; let it be understood that what I have written was born during those terrible weeks of the epidemic of influenza when I saw so much unavoidable misery. Some there were that spared not themselves to save the Indians, but it was too late. The long years of weakening constitutions, the carelessness and the poor living had prepared the ground only too well and death reaped a terrible harvest. I shall never forget the pitiful stolidity with which the head man of the Island Lake Reserve greeted me when I at length was able to get to them, as he told me that a third of his people had died. No man who was in and out for weeks among the stricken people at that time

can be too optimistic and say that they are now passing the dangerous stage of their national development "owing to the teaching of the essential principles of hygiene and sanitation." We feel a sorrow for those of our countrymen who went to war and for the first time laid down the Indian dust to mingle with foreign soil, but this sorrow is tempered and glorified by the "Cause" for which they fell. They fell like men, as fell their fathers of old. How different to the sorrow for those hundreds and hundreds who withered as the epidemic passed over the land, unable to strike back or defend themselves. They passed, and their death is but a dull reminder to us that we have a hard fight to wage before we are again a strong people.

What then should be the attitude of us who are of the Church? I am sure we have all done some little at least towards enlightening the Indians in those things in which they are so ignorant. We can do much more than we have done. We can make the proper care of the human body a part of the Gospel we teach. We can advise, explain and encourage. If our efforts do not seem to be appreciated, we must be big enough to overlook and carry on. We are well launched upon the work of bringing their souls into touch with God, but we surely do not limit our ambition to having a nation of Christian weaklings. We want to help them to be Christian men and women who can stand solidly on their two feet. Our ambition does not end with the production of a nation of Christian patients. It is up to us in the second century of our work to put forth every possible effort, at every opportunity, to help towards the bringing about of better health conditions among them. Jesus Christ is not the sole property of the soul; He is also the Saviour of the body. "At even e'er the sun did set" He crowned the activities of the day by healing those who were diseased, the halt, the lame and the blind. Let those powers that are vested in us as a body be fully employed to the bringing about of better health conditions of those people who have been so peculiarly entrusted to our charge.

That work which we as a Church undertook a hundred years ago we hope to carry forward in the future. Let us apply the healing balm of Christianity wherever there are sores. Today marks the strategic point in our work. Let us make no mistake, but face the question regarding the Indian work fully and squarely in the face. Let us at this time register our solemn resolve to use what means we have in order to produce from the Indian of today the healthy and useful Canadian Christian citizen of tomorrow.

# *Lines Suggested by a Visit to the Grave of Chief Peguis*

October 14th, 1920, Anglican Centenary Celebration.

By Edward Ahenakew.

No slab of wood, nor mound is there  
To mark thy final camping place,  
The chase is done, thy fire burnt out,  
Thou retest as befits thy race.

Thy fire burnt out! Hear'st not the tread  
Of those who come from North and West?  
They stand above thy ashes thanking God  
For all that is, and has been, blest.

In thee the warlike Cree first bowed  
Before the altars of the Christ,  
Through thee the tameless Indian heart  
Found place of peace and sacred tryst.

Thou ancient Chief of my own race,  
Thou first-fruits of the Church of God,  
Thy mem'ry rests in Christian hearts,  
Thy ashes, 'neath thy native sod.

Where'er two Indians meet to pray,  
There stands thy truer monument,  
As Christ is 'memorized' by Saints  
In Eucharistic Sacrament.

Rest thou in thine old camping ground,  
We'll strive to keep alive thy fire;  
Thy mem'ry, as an incense sweet,  
Will e'er diffuse, us to inspire.



# *The History of the Woman's Auxiliary in Rupert's Land*

By Gertrude C. Code.

IN reading over the old reports of the W. A. and in discussing with the older members the work done in those first days, one is reminded of that little quotation, "Think how little was the acorn whence the mighty tree was made." But there the metaphor ends, because the growth has been so much more rapid than that of the oak.

In those early days bales and parcels of clothing were sent from England and the East to Bishop Machray for distribution among his workers. Being a bachelor, he was sometimes much embarrassed, so he sent for Mrs. Gridale and asked her aid. She asked ten ladies to assist her in unpacking the parcels, sorting them and repacking them. Mrs. H. H. Smith very kindly let the committee have a room in her house for this purpose. No one ever thought of doing any other work, and indeed, when other work was suggested, Bishop Machray was anything but sanguine; he was called "a cautious man," so that may explain it. One of the original ten said: "Now ladies, we must do our best; the Bishop is a bachelor and does not understand, and we must just show him." Later we find Bishop Machray a staunch supporter of the W. A., and rejoicing greatly at the progress made by them throughout the Diocese. Indeed, he looked to them to sow the seeds of missionary enthusiasm. His address at the opening of the Synod, October 31st., 1888, is a most interesting one for several reasons. He gives there, an account of the Lambeth Conference which he had attended and mentions two questions among several others that were then vexing the minds of our Clergy and Laity, viz., Church Union and the care of immigrants. But perhaps the most interesting paragraph to us, as members of the W. A. is the one which marks the recognition of our organization by our Bishop. I quote in full as follows:

"In this place I may mention that a very hopeful association of ladies already exists in Winnipeg, known as the Woman's Auxiliary, whose principal work is, in connection with similar associations in the east, to prepare and distribute gifts of clothing and other things for the Indian Missions. I would commend this association to the kind notice of our clergy and laity. Probably it will be found to supply the nucleus of an association that may be very helpful to us in our new situation."

In the minutes of that same synod meeting, we find that "The Report of the Woman's Auxiliary was then read by the Rev. W. D. Barber." Glancing over the reports that follow, I cannot find any

trace of any further ones being given at these gatherings. We do find votes of thanks passed to the Woman's Auxiliary for their continued and successful work on behalf of the Diocese.

In several places I read the letters "W. A. M." and was puzzled, until I found that they stood for the Woman's Auxiliary to Missions, which was the official title of our organization at that time.

In 1889, an Indian School was built at St. Paul's. The Rev. W. A. Burman was in charge, and in his first report made to the Synod in 1890, he thanks the Winnipeg Women's Auxiliary for outfits for five boys and five girls. This seems to mark the birth in Rupert's Land of the supplying of outfits to Indian schools. What is now known as the Dorcas Department of the W. A. has grown rapidly but the outfits have always been the most difficult to obtain and the most needed. We have had brought before us the sad picture of the children running around half clothed at the schools, because some Branch had failed to carry on this side of the work, with the result that there are very few who fail now to fulfil their promises about the outfits. The Dorcas work has always been the backbone of the Auxiliary, and the early secretaries planned and made rules that are found useful today. Besides the outfits for the schools and the general bales, there are now Christmas parcels for the Indian missionary and Christmas trees for the Mission supplied by girls and juniors. There have been added recently two new departments, that of knitting and hospital supplies.

"I have to express our great obligation to the Women's Auxiliary for assistance to the Church in many ways," the Archbishop says in his address in 1894. "It has agreed on a Constitution connecting itself closely with the efforts of the Synod. Such associations have long been of inestimable assistance to the Church, and we doubt not that our own Association will be a great support and strength to us." This evidently marks the birth of the constitution which has been amended twice to meet the changes in conditions in a country that was being settled so rapidly.

During the year 1894, His Grace was requested to appoint a sub-committee of the executive committee to confer with a committee of the Women's Auxiliary Missionary Association, with a view to bringing the organization of that Society into direct connection with the Diocesan Synod of Rupert's Land. (This committee still exists and is called the Advisory Board.)

Collections for the Home Mission Fund in 1893-4 are itemized in the Synod Report of that date, and we see that Holy Trinity had eight collectors, who brought in \$1,013.55. The other churches have not reported the names of their collectors, but we know that this work was practically all done by the women and through the W. A.; in fact, it was their big effort. The money did not pass through their books, but was turned into the Synod office. It was a difficult task going out day after day to get in the amount assigned to the parish. A great many of our devoted workers in the W. A. today remember

what a dark cloud it always was on their horizon and how, when it was passed they heaved a sigh of relief. Now they are truly thankful that this part of the work has been taken over by the men, and collections made by the W. A. are for work undertaken by their Boards and the monies are passed through the books of their treasurers. This applies to the Board, not to the branches where the rector makes arrangements with his branch to assist him in his parish needs. Our Deaconess was a well-known collector in those early days, as was also the first president, the late Mrs. Grisdale, and many others who are still active members.

Archbishop Machray felt "that no Christian Church should be satisfied unless it is making an effort for the extension of the Gospel outside of itself." He had no fear for the support of Home Missions and the various schemes connected with the Diocesan work, if throughout the parishes a Missionary Church was founded, and to this end he begged that "the clergy look well into the matter and to make the giving of missionary information a feature of their instruction." He saw a high calling and a wonderful opportunity in the organizing of the W. A. Branches throughout the Diocese. He puts it this way: "I cannot leave this subject without expressing my sense of the bright promise of the future for missionary work that we have in the growth of the Churchwomen's Auxiliary to Missions. \* \* It is taking root in many parishes. Every promise is thus given of the healthiest kind of mission interest, that which is spontaneous, and not simply dependent on sympathy with addresses of imported speakers. \* \* The marked progress in some parishes and districts was generally due to voluntary local workers." And again in 1899 he says: "Before continuing, I wish to refer to one very hopeful feature of our work, namely, the growth of the Women's Auxiliary. There are now fifty-one senior and fourteen junior branches. Many local needs have been supplied and there is promise of hearty Diocesan co-operation leading to effective help for our Diocesan plans. I hope too, we may recognize in this another help through its missionary efforts in bringing out that interest in the work of God, as such, that will elevate the view and assist in creating the spirit that will not fail to meet the local needs."

In 1900, fifty-two senior and nineteen junior branches are reported. The Auxiliary had raised \$100.00 for the Indian Mission Fund which was later paid over to the treasurer of the Synod. It also assisted in the support of two children in Japan and contributed many useful articles to the churches and clergy. In the year following there is shown a growth, fifty-eight senior and over twenty junior branches being reported. The Archbishop, in thanking them for their work says: "They have done much in collecting funds and furnishing needed articles for churches, as well as surplises for the clergy. But their help to the church extends far beyond such gifts. They are invaluable in the interest and loyalty of feeling they create and cherish. I hope there will, as soon as possible, be a branch in every parish and mission," because, he believed, "that wherever a branch is started, then there is a centre for missionary interest." Surely with

this charge laid upon us by our late Archbishop and fostered by His Grace, the present Archbishop, we should feel urged on to greater effort, and through our souls should run that same stream of zeal and enthusiasm that ran through the early workers and made possible the wonderful results of their efforts. I have dwelt perhaps at some length on this high ideal that has ever been set before us, because today is the time to look back on our foundations and see to it that as we are building we are using the same kind of material that we find was used by our founders.

Archbishop Machray had two promises of \$750.00 each, if he could raise \$1,210.00 through other channels for the Clergy Endowment Fund.

At this time, 1902, the Auxiliary boasted sixty-one senior and twenty-two junior branches, and they were asked to obtain, if possible, this \$1,210.00, the payments to extend over three years. It meant a carefully written circular letter to all the branches. A committee with the personal supervision of the Archbishop fixed an assessment for each, and at the end of the three years the full amount was handed to the treasurer of the Synod. This was later called the Church Endowment Fund and seems at the present time to have been resolved into what is known as the Archbishop's Pledge Fund.

In 1905 we find Archbishop Matheson in the chair at the Synod, and his first request to the W. A. was to ask their assistance in building up a Parsonage Fund. This was also a matter of deep concern to Archbishop Machray, who had an ever ready and great sympathy for the difficulties that the clergyman's wife had to face in this new country. They have themselves told me that he stated in very plain terms all the hardships that they would meet with and no glowing picture of the honour of being a pioneer was ever painted by him.

In 1891 he tries to impress upon the people the great need of providing parsonages for the clergy. It was a fatal obstacle to securing the services of a married man. Two years later he says: "Most of the clergymen whom I would gladly have welcomed have been married men, who would not have sensibly, if at all, improved their temporal position by coming here." His great aim was to save the family from disappointment, and no doubt this wonderful balance that he possessed of things temporal and things spiritual, saved many a heart-breaking experience to the women who would have suffered on the prairies. So in 1905, the W. A. gladly accepted the request of His Grace, Archbishop Matheson and undertook to raise during the year, \$1,000.00. It must have looked an almost impossible task, but it was undertaken cheerfully and in deep faith by our dear Miss Millidge, who never lost an opportunity of advertising and canvassing for this fund. No wonder, then, that the women in the country revere her name and shower her with love, because the conditions existing in the parsonage reflect the conditions existing in the parishes. A relief from temporal anxieties gives more opportunity for spiritual outpouring. In many homes words of thankfulness will be said to His

Grace for promoting this financial scheme. Still, if we may be allowed to do so, we must mention here the zeal of our dear Deaconess, who by her very great enthusiasm probably gave more to the foundation of this fund than merely collecting the \$1,000.00. Lady Schultz very generously gave \$100.00 to complete it, making it possible for Miss Millidge to hand over the full amount at the end of the year to the Archbishop. His Grace was most anxious that the Fund should grow and suggested that the W. A. again assume this liability, offering at the same time \$100.00 towards it. For three years, then, the Parsonage Fund occupied the attention of all the branches and \$500.00 was paid over each year towards it. This humble effort was allowed to take its place among the great thank-offerings of the Anglican world, laid on God's altar at the closing service of the Pan-Anglican Congress in St. Paul's Cathedral on June 24th., 1908. The amount was, of course, returned for use in the Diocese, but Mrs. Fortin says in her president's address: "Don't you feel as if every dollar you have given is coming back into your bosom weighted a hundredfold with golden wings of blessing?" There are parsonages being helped through this fund and the number is steadily increasing. The first amount towards the endowment was left to the Archbishop by Mr. F. S. Woods, of Brantford, the father of the Rev. A. W. Woods.

While these earlier financial schemes were being carried through, another plan was being studied by a very devoted worker. Miss Cowley was much interested in the expansion of the W. A. and felt that we must begin with the babies, in order to have future missionary interest and enthusiasm. She laid the details before the annual meeting for consideration. Her plan was adopted, a superintendent of babies' branches appointed and enrolled as a Diocesan officer. Lady Schultz at once enrolled her god-daughter, Cherry Alder, as the first member.

For a moment let us see how the seed was spreading to other Dioceses which had been formed out of the vast area known as Rupert's Land. In 1896 the Very Reverend Dean Grisdale was consecrated Bishop of Qu'Appelle. His devoted wife, Rupert's Land's first president, lost no time in forming a Diocesan Board in her new home. The same plan of work was adopted, and here, as in Rupert's Land, Mrs. Grisdale introduced up-to-date methods and opened new departments as soon as they were brought to her notice.

Athabasca was the next, and in 1904 Calgary formed its Diocesan Board. The W. A. now exists in Saskatchewan, Keewatin, MacKenzie River, Moosonee, Selkirk and Edmonton. These Boards each have a history all their own, but limited space does not permit the writer to follow their wonderful growth. We are dealing with Rupert's Land and so will once more take a glance at the work being done by the parent Board, feeling sure that it has been an inspiration to these other Boards and knowing that a family spirit unites them all.

The literature department began its work with sending out, by the secretary, free pamphlets from the C. M. S., England, and copies of the Litanies to the branches. In 1905, one of their most cherished efforts was realized, and a Diocesan library was founded. Lady Schultz was much interested in this venture and was the first convener of the Library Committee. In 1911 we read that Mission Study Classes had been begun in several branches. Today this department has enlarged its activities to such an extent that the secretary-treasurer has a committee who not only arrange for the Mission Study, but who have financed a second edition of the Manual for Rupert's Land and a little booklet by Dr. Johnson, entitled "The Story of the Church of England in Canada.

In 1908 Dynevor Indian Hospital was taken over by the W. A. Bills had accumulated and it was thought advisable to close it. A few interested in the work saw grave danger in this, and the Archbishop turned to the W. A., urging upon them the need for greater effort. They cheerfully assumed this liability with Miss Cowley as the convener of the committee. It was a difficult task, but like many other things looked after by the W. A., the prayers of the founders were heard and their loving efforts rewarded by having the hospital free from debt and doing good work among the Indians at the present time.

The Thankoffering was also a matter of deep concern to our two past presidents, Mrs. Roy and Mrs. Fortin, but it was not until about 1909 that it was very definitely put before the branches and fully explained to them. The work became so important that Mrs. E. C. Mitchell, who had charge of the literature department, undertook also to do what she could to spread enthusiasm and information about the Thankoffering. We are deeply indebted to her for laying the foundation so well; her first report was made in 1912 when she had distributed four hundred boxes, and says the Thankoffering is the "praise of your W. A. work."

Mrs. Fortin also felt very keenly the need of closer communication between the General Board and the Diocesan Boards, especially in the West. She attended many meetings at her own expense. She, and Miss Millidge and Miss Cowley, were the delegates to the annual meeting of 1910 held in St. John, N. B. The funds did not permit the Board to send a fourth delegate. The personal efforts of the president increased the subscription, but in 1916 the Deanery Secretaries, who saw that this was a necessary outlay, asked that the Delegate Fund be placed upon the assessment forms as a pledge for all the branches to assume. (Since then no difficulty has arisen about money for travelling expenses.) Other Dioceses have envied Rupert's Land the firm business basis of this fund and several have followed its example by adopting this plan.

The church furnishings were looked after for years by Miss Talbot, a very close friend of Miss Millidge, but this work also grew and required a committee to handle it; this committee was formed in

1908. Strange to say, the good worker of the early days is now convenor but is known to us as Mrs. S. P. Matheson, the wife of our Archbishop. Surplices are looked after by this department, but in the early days Miss Millidge made them all.

In 1907, after a great deal of discussion, the office of organizing secretary was created. Mrs. Fortin saw the need and Miss Millidge was appointed unanimously. In 1909, these two workers began the organization of the Deaneries. Today the whole Diocese reaps the benefit of the co-operation attained through the Deanery secretaries and their advice has been invaluable to the Board.

I cannot find any report which contains information about the beginning of the junior work. It was started about 1896, with Mrs. Thomas Gill as the first superintendent. She was keenly alive to the possibilities before her and laid a sure foundation. A good organizer and loved by all the children, she rapidly enlisted their interest and enthusiasm. About the year 1906, this department was changed to include the branches organized for older members and known as Girls' Branches. It is now separated and under two officers, both doing wonderful work.

The weak spot in the work of the W. A. was felt to be the lack of correct information from the Diocesan Board to the branches. City representatives were supposed to write to their branch, but if a meeting was missed that branch lost the information. Copies in long hand were sent out but this was endless work. Finally a secretary was appointed who sent out typed reports. Now the Board has its official organ, known as the Bulletin of the Rupert's Land Diocesan Board.

The story of the Victory Campaign and the part the W. A. undertook in the Forward Movement are of such recent date that only a word need suffice. To them was entrusted the distribution of the missionary literature and by personal visits, by prayer, and enthusiasm, so to enkindle the hearts of the people that they would be ready to receive the blessing of God's Holy Spirit. It is difficult to judge these results. Statistics are cold things but they are facts, and we find in many parishes the membership of the W. A. was doubled and the funds collected far higher than the amount aimed at.

In the W. A. report of 1911, we see a minute mentioning that two delegates from the Synod paid a visit to our meeting, bringing greeting and thanks for the assistance furnished by the W. A. to the Diocese. The names of the two gentlemen are the Rev. R. B. McElheran and Dr. Speechley. Shall we say they were well chosen by his Grace. They will always be known to our members as being so thoroughly in sympathy with our work. This practice cannot now be continued, as in 1915 it was decided to hold the W. A. Annual Meeting at a different season of the year and our Board now sits independently of the Synod sessions.

In looking back over our history, we find this interesting article in the Free Press of 1887:

"A meeting was held yesterday in Holy Trinity schoolroom for the purpose of forming a woman's auxiliary association for the diocese of Rupert's Land. The chair was taken by the Very Reverend Dean Grisdale. Among the ladies present were: Mrs. Grisdale, Mrs. Fortin, Mrs. H. H. Smith, Mrs. Cowley, Mrs. Balfour, Mrs. Rowell, Mrs. Bell, Mrs. Devine, Mrs. Brock, Mrs. Jackes and Miss Millidge. Following brief addresses by Revs. O. Fortin, E. S. W. Penthrath and G. W. Hooper, it was decided to form a woman's auxiliary with the following officers: President, Mrs. Grisdale; first vice, Mrs. O. Fortin; second vice, Mrs. A. E. Cowley; corresponding secretary, Mrs. Rowell; standing committee, two ladies from each congregation of the city as follows, St. John's Cathedral, Mrs. O'Meara, Mrs. McMurray; St. James', Mrs. R. Tait, Mrs. W. C. Copeland; Holy Trinity, Mrs. H. H. Smith, Mrs. H. N. Ruttan; Christ Church, Mrs. W. A. Graham, Mrs. A. N. Patton; St. George's, Mrs. Devine, Mrs. Brock; All Saint's, Mrs. J. W. H. Wilson, Miss Peebles."

Mrs. Grisdale was the first president of the Rupert's Land W. A. A woman so gentle, so kind, so quiet but so unflinching when duty called, so indefatigable where work for the church was to be undertaken, that to all she was a living example to follow. To some of us who attended meetings in the little school room lighted with one or two lamps and only partly kept warm with stoves, the splendidly equipped parish rooms of today are a source of wonder and delight. Mrs. Cowley followed Mrs. Grisdale. The W. A. was growing and she saw that more departments must be added; true, Miss Millidge filled many of the posts, but the president perceived that eventually there would be plenty of work for each. She organized well and saw in the W. A. the drawing together of all the women in the Diocese. She died in 1896, and Bishop Machray says of her: "She had been brought up in a missionary atmosphere and was always given to good works in all directions."

Mrs. Fortin was a truly wonderful president; she foresaw so much and was always jealous for Rupert's Land. We must not be behind, but rather take the lead. She kept in touch with the General Board and the branches reaped the benefit of this intercourse. Her name lives with us still in the Fund called after her: "The Margaretta E. Fortin Memorial Fund."

Mrs. Roy, another president who was full of missionary zeal, ever brought before us that side of our work. She urged most strongly in 1907 the formation of Mission Study classes and suggested that the girls' branches would be the best soil upon which to work.

Mrs. Macfarlane, who had also filled the position of recording secretary, was a great and very close friend of both the preceding presidents. No amount of work ever daunted her. Her ever ready sympathy for the missionaries made her long for the day when the Board would have an emergency fund that would help along those in trouble. Her knowledge of the north was invaluable to the Auxiliary. Her faith that God's blessing would rest upon the efforts of the W. A.



made all work a joy, and truly her motto was: "With goodwill doing service."

Mrs. McElheran, our president today, has enlarged and increased the efficiency of the W. A. Like our late dear Mrs. Fortin, she feels that Rupert's Land must take the lead, and is a constant inspiration to her officers. Mrs. Roy was present when Mrs. McElheran was elected and made a charming speech of welcome, saying that her greatest wish was that the mantle that had fallen from the shoulders of Mrs. Fortin would fall upon the newly elected president even as the mantle had fallen from the shoulders of Elijah to that of Elisha, his servant.

## *Centenary Pageant*

Miss Eva L. Jones.

UNDER the auspices of the Diocesan Women's Auxiliary, three performances were given, on the concluding days of Centenary Week, of a Pageant of Church History, illustrating landmarks in the annals of our great historic Church. These were staged in the large auditorium of the Board of Trade Building, where many thousands followed with deep interest the presentation of twelve living pictures, interspersed with explanatory verse, chants, and hymns. Each picture was contributed by one of the Winnipeg churches, the students of St. John's College also enacting one scene, while an excellent orchestra, under the leadership of the Dean of Rupert's Land, provided the music, which added much to the dignity and continuity of the performance.

The curtain rose on a Prologue. Two white-robed, stately figures—the Spirit of History, and the Spirit of Memory—(Misses Gertrude Trotter and Mildred Swinford) with attendant maidens, summoned from the past the scenes that should best display the growth and progress of the Church of England for thirteen hundred years.

All Saints' Church showed the Roman Slave-market and the kindly interest of Gregory, the future Pope, while their choir chanted a Gregorian measure as a softened obligato in the distance.

Augustine preaching at Canterbury was presented by St. Alban's and St. Michael's in a striking and crowded scene, while in the next picture of the Venerable Bede translating the Scriptures at Jarrow-on-Tyne, three or four representatives of St. Cuthbert's were all that were needed in the monastic setting. The "Nunc Dimittis", beautifully chanted by All Saints' choir, accompanied this scene. The Rectors of all the above mentioned churches took a prominent part in each of these first three scenes.

The cathedral-building of mediæval times was suggested by St. Luke's contribution—Edward the Confessor planning Westminster Abbey—, and the Church's share in the struggle for civil liberty was well set forth in the dramatic tableau of Archbishop Langton heading the Barons at Runnymede, presented with splendid effect by St. James' Church. These resourceful pageanteers had manufactured their chain-armour, casques, shields and weapons with great success.

Christ Church provided the sixth tableau—Wycliffe sending out the Lutterworth Tracts by the Poor Priests, and Holy Trinity entered Tudor times in a fine picture—The First Prayer Book presented to Edward VI.

At this point, as before the prologue, the large audience joined in singing a hymn, after which the curtain rose on the animated scene of

Picture VIII—Queen Elizabeth returns thanks for deliverance from the Spanish Armada. St. John's Cathedral gained much applause for this fine presentment. St. John's College showed the assembled Bishops, presided over by King James, translating the Authorized Version of the Bible at Hampton Court.

Holy Trinity choir gave a beautiful subdued rendering of Cowper's "Hark, my soul, it is the Lord" during the gentle domestic scene which followed—presented by St. Stephen's—to illustrate the birth of famous eighteenth-century hymns, "Cowper writes the Olney Hymns" as its title.

The revival of the missionary spirit was the subject of Picture XI, enacted by St. Margaret's—Henry Martin leaves for India—which led naturally and fittingly to the climax—The Arrival of John West at Fort Garry, 1820. St. Matthew's convenor had had the good fortune to secure as the representative of Manitoba's first Anglican missionary an actor of remarkable facial resemblance to existing portraits of the Rev. John West, and the whole scene, with Indian tepees, braves and squaws, and the sturdy Hudson's Bay traders, was full of character and conviction. "Here," as the grave, clear voice of History reminded us:

"Here is Fort Garry, where adventurers bold,  
In earlier seasons bartered pelts for gold—  
But gave no gift so great—no food so rare,  
As when they summoned over sea and land  
That first brave envoy of the Gospel band,  
Bringing to white and red the Bread of Life—  
The message of the Fatherhood of God,  
Redemption through the Son, and grace and power  
Breathed by the Spirit. Thus were the first fruits sown.  
And so today, in our solemnity  
And high commemoration, let us yield  
All thanks to God the Giver who hath sent  
Abounding fruits of increase. May we live  
Worthy of all His mercies, worthy, too,  
Of that fair heritage which He has given  
In trust for coming ages till that day  
When all the kingdoms of this world become  
His kingdoms—and the Kingdoms of His Christ."

E. L. J.

Rupert's Land College, May, 1922.